

Rejection of Claremore Visit By Baptists Condemned By Bill Robinson and C. Muse

"Darkey" Broadcast by Will Rogers Was Accounted
For With Honest Apology

Say Tulsa Firebrands Unchristian

BILL ROBINSON, CLARENCE MUSE—

CHICAGO.—(ANP)—Delegates to the recent National Baptist Sunday School and B. Y. P. U. Congress in Tulsa were guilty of "un-Christian conduct" and being "show offs" when they refused to accept the invitation of the Claremore, Oklahoma, chamber of commerce to visit the Will Rogers memorial because with those farthest down.

the late comedian once used an "Now this is a Christian gentlemanly epithet in a broad-man forgiving Mr. Rogers, while cast, according to Clarence Muse he lived for a mistake of the and Bill Bejangles" Robinson, tongue and not of the heart. I who were personal friends of think Mr. Tobias expressed the Rogers.

Christian attitude of nearly every Bill Robinson, in his statement, said: "I am not speaking as an 'Uncle Tom' or a 'yes man,' as some of our narrow minded people would think. But I can truthfully say that Will Rogers was a great friend of the colored race. I have worked with him off and on for 20 years, during vaudeville days, and had the pleasure of making a picture with him shortly before he died, during which he aided me considerably of his own volition. His help with my script made my part much bigger than it would have been without it. He also was the making of Stepin-Fetchit.

Referring to the invitation to a grand gesture, I might say a visit the memorial, Clarence Muse step forward, when these 'crack-said: "A few young intellectuals' as we call them, invited the upstarts under the banner of mod-Baptists as their guests.

ern ministers, with the race question ever at heart refused and I worked side by side with him in found themselves headlined the pictures and radio. He was a sin next day in the papers as new cere man—a Christian—the kind Negro champions.

"It is not my business to preach on occasion he flew many miles to Christianity. It is only my busi-appear in a Baptist church, col-ness to live it. I recall a vividored, to offer in prayerful tones letter by C. H. Tobias of the Y. his apology for the so-called in-M. C. A. to Will Rogers in which sult. There he stood as humble as he said, 'I am an incurable ad-a child after I introduced him, mirer of yours . . . and had a lin-and asked that he be spared furergering faith that you would yet ther persecution of the soul, be-say the word that would restore cause first he was a Baptist and you to the place of affection that next he loved all mankind. What you have long held in the hearts a small way to get into headlines; of thousands of unknown colored new school ministers should have friends. Last Sunday over the common sense as well as radical networks you did that in a way ideas. Still, the fundamental prin-that touched me deeply. You are ciple of the Bible should find a now closer to the spirit of Him life along the Golden Rule route whose deepest sympathies were and I am sure these young fire-

brands do not appeal to the liberal education that the young men of minds.

"Maybe it is a new technique toam paying for the education of hoodwink the young into an over-four boys and two girls. Common worked racket of too much reli-sense and diplomacy have helped gion and a little practice. I sangme greatly during my 61 years over the Columbia networks withof struggle.

Admiral Byrd as speaker, the first "Again I say, "Will Rogers was memorial after his tragic death. an humane man, and his passing My song without accompaniment was a great loss to all races. God was 'Swing Low, Sweet Chariot,' a rest his soul." spiritual born of a Christian soul in slavery."

Bill Robinson, in his statement, said: "I am not speaking as an 'Uncle Tom' or a 'yes man,' as some of our narrow minded people would think. But I can truthfully say that Will Rogers was a great friend of the colored race. I have worked with him off and on for 20 years, during vaudeville days, and had the pleasure of making a picture with him shortly before he died, during which he aided me considerably of his own volition. His help with my script made my part much bigger than it would have been without it. He also was the making of Stepin-Fetchit.

"In the picture that I appeared, called 'In Old Kentucky,' there were many colored people as extras. I know on more than one occasion that Mr. Rogers held up the picture that the extras might benefit with overtime pay. He was not a man to boast, but he helped thousands and colored people were among them.

"I regret that we have not grown big enough to accept an apology, which is all that one can do where there is a mistake made. I am sure Mr. Rogers meant no harm whatever, and after all, he is dead and cannot defend himself. We have a lot of highly educated young people, of whom we are proud, in the ministry, as well as other professions, who do not use the Christian judgment, as the Bible really teaches us. God forgave, why not we? If we are to break down the fence that separates the many races from respecting each other, we must help in a Christian, intelligent and dignified manner.

"Will Rogers begged an apology of the colored race. The people of Claremore now invite us to his memorial. What more can be asked? I think we should accept and recognize the spirit in which it was given, which, after all, is most important. I did not get the chance in my youth to get the

Stop Fighting Over A Bone

ONE BIG thing socalled Negro leaders should keep in mind is the fact that they are too close to the masses to forget them. We mean if socalled leaders for any reason lose their jobs (jobs and a little money make leaders, unfortunately) they are soon right back where they started from.

Generally speaking, almost any Negro who earns anywhere from \$5,000 a year up is dubbed a leader. It used to be any one who was a turned around collar, although he knew nothing about the ministry, or a clean shirt daily was dubbed a leader—if only by himself. (Thank God, those days have gone forever!)

This is the big point. Whenever a Negro loses his \$5,000 a year job, he seldom finds another one; and as soon as his savings run out, if he has any, he is right back where he started from. This is not so, however, with many whites. If whites who hold high salaried jobs in the Federal or local government or in private industry find themselves out in the street, quite often their training will enable them to obtain other jobs, often at more pay. There is a market for whites with brains but none for Negroes—all because of prejudice.

Therefore, the main hope of the Negro leaders is the masses of Negroes. First, the leaders are judged by the masses and not by themselves. Secondly, as the masses rise so rise the Negro leader. Therefore, the leaders must depend on the masses—not as a group to bumfozzle and exploit but as a group to help. If for no other reason than to help the masses means the leaders are helping themselves.

Unfortunately, the leaders usually forget all about the masses when they land their \$5,000 jobs. They become self important and begin to find fault with their unfortunate race members. They often don't want to be identified with them!

Such hypocrisy on the part of these socalled leaders has done as much to hold back the progress of the group as anything else. Not only that, but it is thoroughly understood by those whites who want to see the race kept down and such whites use the selfish, hypocritical leaders to help keep the race down.

It is high time that many of our socalled race leaders get wise to themselves and stop trying to fool the world, their race and themselves. For partly because of them, we're all still in one basket fighting like cats and dogs over a well picked bone.

Advice to the Colored By a Colored Man

(George S. Schuyler, in the Pittsburgh Courier, Leading Negro Weekly)

It is high time that black people stopped singing the blues about the handicaps of color and spend more time developing their assets. All my life I've been hearing them weeping and wailing about discrimination against them practiced by whites and Negroes, and I have long since concluded that a lot of the difficulty lies with them. Intelligence coupled with talent and training plus ambition and persistence are so rare that it is virtually impossible for any person possessing them to fail, though he or she be as black as a coal bin.

There are too many black people worrying about their blackness. Burdened down by the defeatist philosophy that there are two strikes on them; they are always in the mood to fan. Anybody who believes he has the wrong color, the wrong features and the wrong hair, reflects this feeling in his very manner, thus creating an impression that makes failure inevitable. They go about fairly exuding inferiority, are also sensitive and "evil," yammering for an opportunity although usually lacking ability and blaming their failure on color.

A colored woman, no matter how dark, who knows how to carry herself, knows how to dress attractively and make up properly for her type, who studies men and cultivates charm, need not be panicky over the competition of ofays and high yellows. All such dark women I've met are either happily married, have good jobs or possess lovers who are attentive.

Work Well Done

THE Negro citizens of this state were fortunate in having representatives in both houses of the Illinois legislature who were men enough to stand up for the best interests of all concerned, and particularly, for the rights of Negro citizens. These representatives, together with their colleagues who thought along the same lines, were responsible for the defeat of one of the most notorious measures ever entered in the general assembly of this state. The measure, on its surface, appeared to be one of benefit to a large portion of the citizens of this city in the matter of making possible better housing through slum clearance by corporations financed by private capital. But there was a joker in the bill which, if made into law, would have meant the virtual taking away of the right of citizens to hold their properties against the will of such corporations.

It was this joker that aroused to action those representatives who fought against the measure with a dogged determination to defeat it. And the manner in which they waged this fight, culminating in the defeat of the bill, should awaken in the hearts of all citizens a deep appreciation of their sincerity and their activity in behalf of the ultimate welfare of the citizens of this great state. They deserve our commendation, and freely and gladly do we give it to them for their great work in safeguarding the interests of the common people. What they have saved to the people of their rights in fighting against such a proposal can not be fully measured, until such a time as we shall unfortunately become victims of the law of eminent domain.

And let us say right here that, regardless of what may come and what may go, Negroes of this state must not forget to always endeavor to keep such men in the state legislature and in other key positions. As it is, we have too little to do with governing ourselves. There can never be a time when we shall have too much to do in this respect. And as the lines are being drawn tauter and tauter with respect to the rights of the masses, we of all people, must fully appreciate the work and worth of our representatives in the legislative halls—those who really fight our battles in the state's councils.

Edmund E. Burke Advocates An "Unofficial Election" To Select National Race Leader

geles, Calif.

ATTORNEY GENERAL: William H. Hastie, dean of law school, Howard university, Washington, D. C.

SECRETARY OF AGRICULTURE: Dr. George W. Carver, director of the agricultural experiment station, Tuskegee Institute, Ala.

SECRETARY OF COMMERCE: T. Arnold Hill, National Urban League, New York City.

SECRETARY OF LABOR: Edgar G. Brown, president, U. S. Government Employees, Inc., Washington, D. C.

The president, vice president and other cabinet members could meet twice a year and discuss frankly ways and means of securing the rights of Negro citizens, North, South, East, and West.—Respectfully submitted by Edmund H. Burke, Tuskegee Institute. Ala.

Editor, Chicago Defender
3435 Indiana avenue,
Chicago, Ill.

Dear Sir:

Your brilliant columnist, Lucius C. Harper, in his "Dustin' Off The News" recently raises the question why we have no leader of national repute.

We certainly have men and women fit to lead; but it is not an easy task for a leader to sell himself.

Booker T. Washington was selected by the white race, and has only been accepted by his race in retrospect.

Here is a national hymn by James Russell Lowell which applies to all races.

"Once to every man and nation
Comes the moment to decide
In the strife of truth with falsehood
For the good or evil side;
Some great cause, God's new
Messiah

Offering each the bloom or blight
And the choice goes by forever
Twixt that darkness and that light.

"Though the cause of evil prosper,
Yet 'tis truth alone is strong
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own."

Why not hold an unofficial election. Make is countrywide. I nominate for:

PRESIDENT: C. C. Spaulding, president, North Carolina Mutual Life Insurance Co., Durham, N. C.

VICE PRESIDENT: Mrs. Mary M. Bethune, Daytona Beach, Fla.

SECRETARY OF STATE: Dr. Charles Wesley, staff member of Howard university, Washington, D. C.

SECRETARY OF THE TREASURY: L. V. Foster Sr., treasurer, Virginia State college, Petersburg, Va.

SECRETARY OF WAR: Col. B. O. Davis Sr., colonel, 369th regiment, New York City.

SECRETARY OF THE NAVY: Paul Williams, engineer, Los Angeles, Calif.

BRADDOCK MINISTER ASKS WHOLE RACE TO PROTEST

Pittsburgh Courier
3-11-39
Claims Practice of Presenting Songs of Our Foreparents in Swing Time Is Sacrilegious Desecration of Only Real American Music.

BRADDOCK, Pa., Mar. 9—"The sacrilegious desecration of Spirituals, the only real American music as it is swung in gin shops, dance halls, over the radio and on records in various non-descript amusement places is a disgrace to the whole race," declared the Rev. George W. Harvey, pastor New Hope Baptist church and associate religious editor of The Courier, in a stirring address last Monday.

Dr. Harvey asks church people to join in a strong militant protest to stamp out the wanton practice of desecrating the songs of our fathers and mothers.

He declared that in a recent meeting this despicable thing was discussed and after the meeting had a short talk with a small group of leading thinkers who complained bitterly about the spirituals, the beloved hymns and songs of our fore-parents are being played and sung in swing time. I was told that many of our race bands, artists and orchestras in addition to the records and broadcasting systems are desecrating spirituals. It should be stopped!

Continuing he said:

"I am further informed that there is a Fats Waller record that swings the song, 'When the Saints Go Marching Home.' Further, I understand, that many spirituals may be heard in fast swing time in places of business conducted by or for the race.

WE OUGHT TO PROTEST

"If this is true, it is high time we made a united protest to stop this great evil that slanders the memory of our parents. Are we so racially and religiously unconcerned that we fail to act?

WOULD FATS' UNCLE APPROVE

"Fats Waller has an uncle, who is a deacon in my church. Many times we close our Communion services with this old song of faith, 'When the Saints Go Marching Home,' with the members singing in joyous abandonment of the time they will greet their loved ones gone on before them. Let's keep this song for our church ser-

vices. You can play your part.

RACE ARTISTS NEED DECORUM

"The use of these songs can be heard in cheap dance halls, gin shops, restaurants and other types of amusement places. I think our artists and musicians should use more discrimination in their selections of the places in which they play certain types of music. The use of any spiritual, other than for religious, educational, or semi-religious gatherings is strictly sacrilegious, disdainful and uncalled for.

TRUE, TIMES ARE HARD

"Times are hard, but there are some things a person or a group should not do for love nor money. One is not to be a party to the desecration of that which is held sacred by members of one's group, race or nation. The Bible says: 'There is a time for all things.' And the swinging of spirituals in amusement places is untimely. Jesus said: 'Give not that which is holy unto dogs.'

ARE OTHER ARTISTS GUILTY?

"I doubt if artists of other groups would use their sacred tunes in such a sinful way. Why would race artists allow others to make them the desecrators of the songs of their own fore-parents? This practice calls for a protest from every church lover and all those who hold dear 'the faith of the Fathers.'

"I remember the storm of protest that went up from the Scotch last year when jazz hounds began to swing 'Loch Lomond.'

"Proprietors of establishments that allow such are also partially guilty of being an accessory to this great racial tragedy. We must put a stop to it in every hamlet, town and city. Won't you help?

"The church should rise up in all of its branches and let the amusement world, shows, taverns, musicians, et al, feel the force of united opposition and protest to this growing evil. Music producers, record makers, electric music box distributors and all concerned need to know that we vehemently disapprove of this practice, that is widely in vogue today.

WRITER ASKS HELP

"I am asking preachers and leaders to raise their voices, pens and influence to eradicate this evil growth as quickly as possible. Make a survey and check up in your town and see how widely this evil has penetrated into our race, business and entertainment world. Preach, write or speak up against it.

BE A VOICE IN THE WILDERNESS

"My reader, you have a voice, be like John cry out against this unrighteousness that is growing in such large proportions in this jitter-bug generation. Surely the spirituals, the hymns and songs of our fore-parents that we yet fondly use in most Negro churches should not be used in flagrant and unholy ways, by swingsters, jitter-bugs and other nincompoops in places or times that have no semblance of a religious gathering.

NOTES OTHER RACIAL ARTISTS

"I have yet to hear or know of any Jewish artist, Irvin Berlin, et al, using hymns or songs dear to the Synagogue or a Catholic performer desecrating any of the hymns of the Catholic church. You don't hear Rudy Vallee swinging 'Nearer My God to Thee' or 'Faith of Our Fathers.' You seldom hear any celebrated group of artists or producers using that which is held

sacred by other large groups using their songs, customs or traditions in an unholy way.

CALLS FOR UNITED NATIONAL PROTEST

"I do not single Waller out for scorn, perhaps he is or was an unthinking victim of a vicious system. But, I call now for the protests of the faithful; let us unitedly begin a drive to STOP the use of spirituals by jitter-bug bands, swingsters, and singers, on records or over radios, except when these are used in the way that our forefathers intended; for the glory of our God.

OPINION

Epithets and Racial Status

THE RECENT RULING of the Oklahoma Supreme Court that the epithet "n—r" is not an insult when used to refer to a colored citizen and is therefore not a ground for libel action, emphasized the importance of the fight the AFRO-AMERICAN has waged consistently against the use of objectionable words based on color or previous condition of servitude.

Taken in connection with a previous court decision which awarded damages to a white man who had been designated a Negro, the decision brings out in bold relief the underlying motive—to set firmly a social, political and economic status for colored citizens, and to tag this status with unmistakable terms of identification.

After all, there must be some reasons why some white Americans insist upon using terms of any kind in reference to a group of Americans to which that group objects. And the only logical answer is that the practice follows a deliberate plan to perpetuate a public opinion in which the colored group can be denied the rights of American citizenship that are given to white citizens.

The South exhibits this practice in the more crude and insulting forms, of course, but there are few communities in which there is not evident some form of this deliberate operation of public opinion against colored citizens.

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IN THE CURRENT issue of Ken magazine, R. E. Wolseley gives a vivid picture of the application of this practice by white journalists.

As he points out, and as is known generally, white newspapers throughout the South as a rule omit the

designations "Mr.," "Miss," and "Mrs." when referring to colored citizens, even when reporting the highest forms of accomplishments about them.

The words "reverend," "doctor," "professor," "uncle," or "aunt" are used by some of these papers to sugar coat the deliberate refusal to use a term which openly accepts the sons and daughters of ex-slaves as American citizens whose rights they are bound to respect.

But whether it is the nasty and crude insult of the debased white person who hurls the epithet "n—r" (the patronizing "friend" who affectionately refers to some colored person as "mammy" or "good old d—y," the underlying motive and the positive effects are the same.

It is the same old jim crow; the same racial segregation and the same deliberate discrimination.

Newspapers in the North as a rule designate colored citizens as "Mr.," "Mrs.," and "Miss," and there are few of them now which would hurl the insult "n—r." On the other hand, there are few of them without some form of this deliberate practice to stigmatize the colored group.

One of the greatest newspapers in this country which carries the slogan "All the News That's Fit to Print," still would not regard the marriage of the daughter of the most outstanding colored citizen in this country as coming under this famous slogan.

Here, by omission, the subtle operation of the makers of public opinion get in the back-hand blows which operate along with jim crow laws and the color bar to keep colored citizen in a prescribed political, economic and social status.

* * * *

OF MOST IMPORTANCE, of course, is the part we ourselves take in perpetuating this practice.

Some time ago the District of Columbia board of education took a stand against the use of periodicals which used objectionable terms in reference to races.

There might have been some other factors involved in this decision, but the AFRO-AMERICAN contended at the time that on this one point the school board was on high ground.

We took the position then, and maintain it now, that these insulting epithets have no place in current expression under any circumstances except when used to express the most bitter and positive protest against their use.

The argument that to be realistic a writer must use "d—y" and similar terms is no more logical than that we should use the vulgar and unprintable language of the brothel and gutter to express the realism of these places.

Our story writers, our poets, our dramatists and our essayists should shun these terms. Their use by our own writers is more harmful than when used by whites, for, whether we mean it or not, it is regarded as condonation, if not approval, of the status some whites fix for us.

What they must understand is that our vital problem is to develop out of the psychology of the slave status into that of American citizens. In this development we must blot out from future generations of both

white and colored people all tendencies to cling to the traditional relation of master and slave.

We must glorify the people of that day, both white and colored who fought for liberty. We must oppose the whites who persist in applying the slave tradition today, and blot out the memory of the perverted "black mammy," and the handkerchief-head "uncle."

* * * *

TO THIS CATEGORY of offenders in recent years have been added also the movies and the radio. There can be no occasion where the use of any of these insulting epithets are justified.

Their use over the radio or in a movie should be regarded as an insult and should bring immediate mass reaction against radio sponsors and broadcasting companies.

For we cannot cure the disease of racial discrimination as long as the virus of the malady is being pumped into the bloodstream of American public opinion.

The practice of movie corporations to cast colored characters only in the roles of menials, buffoons, and as "good old servants" is one carefully considered means of keeping us that way as a group.

The AFRO-AMERICAN has pioneered in its fight against the use of epithets. We believe that the sooner all Americans, of all races and creeds, come to know each other as just Americans, the sooner will we develop that group respect for each other that will make it possible for all people of all races to live in peace, harmony and brotherhood.

Objects To 'Jazzing' Religious Music The Negro Race

NEW ORLEANS, La., April 13—Rev. Dave Norwood, State missionary of the Shiloh Baptist Association and leader of the Workers' Alliance, Local No. 2 of New Orleans, has just returned from Washington, where he attended the All-Southern Conference. He was the only Negro delegate from Louisiana at the conference. He reported a great meeting.

In addition, Rev. Norwood stated that he wished to go on record as vigorously opposing the playing in jazz time of religious music, as is being done by so many bands who record for phonograph records. He says that he intends to start a campaign of protest against this "pernicious" habit.

From Greenville (N.C.) News Leader

Decades have passed since that little Dutch vessel sailed to the distant shores of Africa, exchanging its cargo of trinkets and other merchandise for a cargo of human beings. They were not placed into the ship in a human way—they were chained to anything that would hold them fast. After many days of weathering storms and perils of the sea, this same little boat landed on the southern coast of the Land of Liberty—America. It was not meant to be a free country for those poor, tortured souls on board the ship. It only meant slavery and bondage to them, long days of toil and lonely nights of unrest. Were they treated as people with hearts and soul, or did they mean to the owners the same as their horses and cattle meant? There is no need to reiterate what happened to the Ne-

gro race when they reached this land because we all know it only too well.

We did, after endless years, make them citizens of the country, with the right of exercising their franchise. But have we made them citizens in the true form of the word? Do we recognize them as human beings, and encourage them in attempting to better themselves? How often have we said, "Oh, he's just a nigger, so don't bother with him." I dare say that a day never passes that we do not hear that expression. These people are Negroes, and wish to be called such—not the many cheap names we give them. They fully realize their condition, and if we were to try to give them just a bit more encouragement for improvement, be just a bit more thoughtful and tolerant, we are working for the improvement of the nation and its citizens.

We never count the thousands of things they do for us—we lose sight of this in trying to find things that they failed to do.

If we would first "cast the beam from our own eye," and then seek to correct that which we see in the eyes of others, how much better place this world would be! Though our skin be black or white, it matters not to the One Great Judge. The outside is only a veneer for the best or worst that is within, and when we come to that final judgment, we shall see just how good the best really is.

HIGHLIGHTS OF NEGRO HISTORY

THE BLACKEST SHAME OF THE AGE

The Mob

The South has been growing wiser as to the Aryan who uses the Negro for a cloak. At Rockville, Maryland, a white farmer repudiated his young wife three years after she had given birth to a Negro child. By wiles she sought to convince him that she had been mistreated and forced under threat of death to submit to erstwhile Dick Hall, a Negro farm hand. There were threats of mob violence. On this, a loose white woman could easily find her sins. The man was spirited away from Poo to Rockford for safe keeping. On the witness stand Hall told a straight story of the advances of this woman, wife of his employer; how he kept dates with her after leaving their employment. The jury refused to believe the woman's story. Hall was acquitted and told to leave the country to never return. A girl at Coffeyville sought in much the same way to cover her shame and almost caused a race riot in which lives might have been lost. All communities do not show balance and sense.

So powerful has grown the circuit that mobs have arrayed themselves in northern sections. A sheriff of Lima, Ohio, in a period of race friction, sprang away a Negro for safety. A mob of heavily armed boys and men captured the sheriff and overpowered him. Stripped of his clothing, he was battered and kicked at will by the mob. A noose was placed around his neck and thrown over a telephone pole. The mob had advanced to no respect whatever for the law.

The chief of police called upon the citizens to help him rescue the sheriff, but they refused. After an hour of torture and insult in which he pled with them to respect the law, he surrendered. We are tracing the steps by which the mob advanced. Once the mob worked stealthily in night groups but now it was stalking boldly in daylight punishing duly elected authorities. Once it was led by the depraved, now one caption reads: "Minister Leads the Mob."

Seeing all this, advanced leaders over the country began taking a stand against the mob. The Rev. Charles Akkad, D. D., LL. D., says: "Our admirers in other lands look with horror upon the infamies that stain and shame our name and we have no defense. There is nothing that we can allege in palliation for these crimes. When an American is asked abroad, 'Why in the Twentieth Century of which he is so proud, which in his eyes stands for every thing that is noble, brave and free, America roasts human beings at the stake?'"

"This man who believes in lynching, lies to save the honor of his country. He says that they are only burned for criminal attacks. The fact is, that this may have been the first cause; now any excuse serves or none. A drunken Negro's murder of a policeman served for a sickening piece of barbarity that proved the community in which it was enacted, inferior in civilization to a tribe of cannibals." These voices were not lifted in vain.

With keen intelligence the finer white women of Georgia thus expressed themselves: "We believe that no more false appeal can be made to the manhood of the South than that mob violence is necessary for the protection of womanhood; or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are no protection to anything or anybody; but that they jeopardize every right and every security that we possess."

Twenty-one women of eight southern states add: "Lynching destroys respect for all law and order. It represents the complete breakdown of government and the triumph of anarchy. It brutalizes the community where it occurs, including the women and children, who frequently witness the orgies." What of prospective mothers who witness and cheer on such scenes? How could their offspring be born without the urge to take human life?

At this period let us watch the progress of the mob spirit. They grew more menacing. Youth was discovering that masses cannot be stopped by minions of the law.

The mob began working scientifically with the authorities looking helplessly on. In Texas, a young white woman and a group of boys brave (?) Texas Rangers, their cry changed to "We want soldier meat." It has been the history of Texas that a handful of Rangers could bring insubordinate communities under control. Here we find the Texas Rangers mere toys in the hand of a primeval monster. The boys followed by tossing in a can of gasoline and applying a match. The courthouse was soon a mass of seething flames. When the firemen attached the hose and sought to subdue the flames, many hands quickly slashed the lines and even engaged the firemen in fistic combat. They had nothing at stake. They had paid nothing in taxes for that courthouse.

The Negro accused of attack upon a white woman had been placed for safety in the vault of the courthouse, but this meant nothing to the vaunting spirit of mob rule. The men secured an acetylene torch to cut through the outer two inches of steel. A hole was dug into the layer of concrete eight inches thick and a stick of dynamite set off and a torch applied to the 2-inch casing.

The law was in full sympathy with the mobsters. Texas Rangers turning up at a late hour. Sixteen sheriffs and deputies from surrounding counties also had gathered to watch the defeat of law and order. Three police officers from Dallas were on hand, cowards present to witness what has become the favorite American pastime; cowards because they made no attempt to interfere with the crowd.

The body of the Negro was found in the vault and dragged through the narrow opening. A chain was wrapped around it. When it was dumped upon the ground women and children screamed and clapped their hands and a great cheer went up from the mob. The body was tier to the rear end of an automobile and dragged through the streets while the mob cheered wildly.

The Texas Rangers, supposed to be invulnerable, and the state guard remained in the jail. They were helpless and dared not interfere as the dynamiting was in progress at the courthouse ruins. All the evening youths had been riding about the streets shouting,

Intolerance Within The Race

"An American Answer to Intolerance," a manual just released by the Council Against Intolerance in America for classroom use in an effort to teach tolerance to the children of America may be placed in the hands of Washington school teachers. Certainly nowhere is the creation of a tolerant attitude more desirable than in the nation's capital.

But the possibility of teaching tolerance to Washington school children suggests a greater primary need in the colored schools.

Some colored school teachers and a colored principal, for the first time, would practice tolerance themselves. Obviously there is some incongruity in asking from other races, especially the Caucasian, an attitude of racial tolerance when acts of intolerance within the race are common.

This is a specific reference to the performance of some of the colored teachers and officials whom nature has endowed with complexion and hair resembling, or almost resembling those of the Caucasian.

Typical of this is their habit of avoiding even the most casual recognition of their associate teachers and officials when they meet outside of the immediate vicinity of the school. Some ignore the greetings of school children upon the streets and public conveyances. A few go to the limit of warning their pupils not to speak to them in public.

There was a teacher some years ago who ordered a boy from the class-

room for disorder. As he crossed the threshold, the words of the popular refrain, "Bye-bye, Blackbird," fell upon his ears. They had come from the lips of his teacher.

Another case is more recent. A principal was adjourning a meeting of elementary school teachers. Outside it was storming. Disposed to be courteous, a teacher offered to drive the principal home. The reply was an abrupt "No" followed by a stern command, "Never ask me that again." The teacher was not the pseudo-Caucasian type. The principal was.

Now these intolerant ladies (for the men seem to be more liberal) are identified by employment with the colored race. No sane person will deny their right to enjoy any privileges they can and may. Their entree to places where their relatives and friends of dark complexion may not enter is often a benefit to the race. There is the notable instance of Walter White.

But such acts as have just been described are unworthy of any member of the teaching profession. Those who commit them are out of place in the colored schools. The words, "Bye-bye, Blackbird," directed at a colored lad by a white teacher would have intensified the colored citizens of any decent community. From a colored teacher such conduct is all the more reprehensible.

Whether the manual on intolerance is ever used in the Washington schools or not, some individuals in the system after an honest self-examination can undertake the training in tolerance with profit to themselves and the community they serve.

Sound Advice

"Stop complaining and do something about it." This was the advice of Emmett J. Scott to the Elks in their New York convention.

Composing or singing the blues may be an artistic accomplishment, but either is a rather futile means of surmounting the obstacles placed in our way by American prejudice. The tempo of the blues is not the

tempo of the martial airs, which arouse man to combat. It may not make much difference what we whistle while we work, but soldiers never march to a doleful tune.

In Tennessee the citizens and teachers stopped complaining about the inequality between salaries paid colored and white teachers. They did something about it. The net result is that effective this fall the colored teachers will receive the higher salary which has been paid the whites for years.

In some parts of Virginia effort is being made toward the same end. Success is not yet in sight. But it is certainly nearer than before the leaders stopped complaining and did something about it.

This is true similarly of the six Virginians who ceased complaining about their denial of city library privileges and sought a solution of the problem in the police and corporation courts of Alexandria.

And it will be true of every attempt of the Negro to win his civil and economic rights.

Fortunately in Washington we have for the first time in years a leadership which acts upon the wisdom of Dr. Scott's counsel. The old practice of passing resolutions and then complacently forgetting all about them and the situation which gave rise to them has finally become outmoded.

In a manner which suits the action to the word, our real leaders in Washington have stopped complaining and are doing something about many phases of our life in a prejudiced community.

To those to whom it is given not to lead but to follow the advice is especially appropriate.

FACTS ABOUT NEGRO HISTORY

George Washington Carver, Negro scientist, can make such products as flour, starch, cocunut, ginger, vinegar, shoe blacking, printers ink, and scores of other products out of the sweet potato alone.

He made butter milk, cooking oil, salad oil, three kinds of peanut butter, peanut wafers, butter scotch and altogether a hundred more valuable products out of common peanuts.

Alexander Dumas, the author of the "Three Musketeers" and "The Count of Monte Cristo" was colored.

The great grandfather of Alexander Pushkin, a noted Russian poet, was an African? His centennial was celebrated in 1937.

Josephine, wife of Napoleon, had colored blood and was a native of one of the West Indian Islands. Thanks to DuSable Recorder.

Crispus Attucks, a Negro slave, was the first to shed blood for the freedom of this country from England during the Revolutionary war.

Highlights of Negro History

CONTINUING THE HOUSTON RIOT

The Record of the 24th

10-29-39

Baltimore had been very popular with the soldiers of the 24th Infantry. For some time the rumor persisted that he had been killed by the policemen. This was by no means the first incidence of the kind. A few days before a Negro had been cruelly beaten by detectives of Houston. An enlisted colored man had been shot by these detectives for refusing to halt. Now Baltimore had disappeared for seeking to protect a Negro woman.

Rage seized the members of the 24th regiment and when they set out from the camp the cry was, "On to the police station!" When they met opposition fatal were the results. Late on the night of the 23rd, a reputable white citizen of Houston overtook the 24th still marching in military formation. He walked a distance with them. They took up position in a field as if waiting for a mob.

The Houston Post in fairness testified: "that on Saturday night a white man in an automobile, had gone about the city telling the white citizens that the Negroes were forming for an attack and a man answering the same description told the troopers that white people proposed to raid, burn, and murder them. It is this Satanic element, the agitator, that has made most mob disturbances.

As a result of these wild rumors, which spread through the city, a feeling of anxiety prevailed among both white and colored citizens. Given the leaven of race hate, any city is at the mercy of agitating fiends. The 24th was punished to the quick; while these inciters to riot, and the brutal policemen who were responsible for the disturbance today are unmolested and at large.

At that time the Black Dispatch well stated the case: "Is there any wonder that when a black trooper rushed in and shouted: 'There is a mob coming! Get your guns' that those black men rushed for their trusted Springfields, just as were their pale brethren in other portions of the city. You know what they did, they shot down innocent white persons who were approaching them.

The deed sprang out of their

confusion. They were thinking of Memphis and of East St. Louis. There right in the middle of their road ahead might be the Illinois National Guard, who the records show permitted black men, women and children to be shot down in cold blood in East St. Louis without interference. The act of the 24th in Houston meant that the GRIN IS OFF THE FACE OF THE NEGRO!"

And what was the record of these soldiers caught in such a snare. They were our veteran 24th Infantry. No regiment of the regular army, white or black, has a cleaner, higher record. Major General A. S. Burt of the United States Army says of the Negro soldier: "There have been four regiments of Negro soldiers for fifty years—the 9th and 10th cavalry and the 24th and 25th Infantry.

"No troops of the army have more creditably acquitted themselves. Negroes like the service. They take pride in it and quickly conform to rules and regulations. They are as neat in person and uniform, and equipment as any soldiers in the world. They are never deserteers and are daring to recklessness." The Negro American and African troopers made identically the same record in the World War.

These same black regiments of the regular army made fine records in the campaigns of the Indian wars. It was most due to their indurance and courage that the last Red Men were conquered. Though our white American histories carry not one line of testimony to this service. The 24th was the first unit of the American army ordered to Cuba. They made enviable records in the Philippines for bravery and law abiding conduct.

At El Caney in Cuba, Spanish prisoners, taken from the fort insisted that the black troopers who had captured them were nine feet tall and could strangle them with their fists. It was the 10th that saved the Rough Ride from annihilation. In them was the spirit of African soldiers who when ammunition gave out fought on with fists, and teeth, with sticks and stones. Germans feared them.

The Review of Reviews said of colored soldiers in Cuba: "The Negro soldiers showed excellent discipline and the highest qualities of personal bravery, very superior physical endurance, unfailing good temper, and a most generous dis-

position toward their white comrades in arms." These men of the 24th, when their white comrades in Cuba lay stricken with fever, utterly overcome, at the call of their Colonel, every man of the first line volunteered to nurse them and sanitize their camp. "Love thine enemy, bless them that curse you," is the nature of colored folk. How soon after the war were these noble deeds forgotten?

At Columbus New Mexico where the 24th had been stationed before going to Houston, they had been rated as the best disciplined soldiers of the army ever stationed there. The city had never had any trouble with them and the news dispatches said that the white people regretted to see them go. These were the men beaten over the head by thick-skulled southern policemen. After the riot to assuage southern sentiment, some of them were strung up like dogs.

These men did not shoot their officers in the back as did some white troopers in the Philippines and in the World War. They did not complain of the heat in Mexico and faint there from the fierceness of the sun's rays as did some of our Aryan soldiers. Black soldiers have never refused to take the oath of allegiance but here they are brow-beaten by types of whites who in the Civil War had to be hunted down with blood hounds and compelled to fight for the South.

We are not telling this story or drawing these comparisons to lessen the patriotism of the Negro. With the record he has made as a soldier down the avenues of time from the laughing, joking black regiments that Hannibal carried with him over the Alps to the regiments noted for their recklessness in the Crimean War, nothing we might say will change him. But we want to make a record, a truthful record and know that black men will never fail to be heroes.

RACIAL CONSCIOUSNESS- 1939 HIGHLIGHTS OF NEGRO HISTORY

THE DEPRAVED NEGRO

Let the Negro have patience. The heart of the southerner is awakening to the need of greater protection of the Negro woman. White southern women are asking for laws that will shield all women. The white man has talked about the depraved Negro to lead in his face not the lust so much as fate's deep and deadly retribution. He is yet answer for ignorance and neglect and the yearly despoilment of thousands of Negro girls.

So the crime committed upon thousands rebounds and strikes back into the ranks of those careless of the plight of a weaker people. All of these mulattoes in America are not the result of Negroes forcing white women. When the Aryan has placed the proper protection around the Ethiopian woman, perhaps life will show him how to wrench loose the tentacles of the monstrous devil fish—WHITE SLAVERY, that more and more surely is drawing into its folds the white womanhood of the world. It sprang from black slavery.

This rapist, white or black, who would murder a woman's soul is forward. All of this had happened so swiftly that those looking on justice go on all around us and but death within the bounds of the wits. Again these classes were in-falls it shall be upon the favored law. Let us strike surely at this ured to brutal scenes, which in the South are taken for granted wherever the surgeon's knife but let the punishment fall impartially upon white as well as black. In no other way human heart that was not coward-ly. It was the heart of a BAD Negro.

Give the black man the right to protect his home with civil authority. Help him with combined counsel and by law to check the depraved tendencies that develop in viciousness in youth. Help him to self and peering through the dust make working planes that will see the second kick. He saw harness and direct the giant engines of the race. Give him room, tenderly picked up the old man and give him footing by which to grow and there will be no depraved black man and no Negro problem.

Let us take another glance at a further purpose that the BAD Negro has fulfilled. The best Negro is gentle and submissive, excepting in matters of right and wrong. It had not been for the bad Negro this gentle type might have been driven off the continents. The following story, I have told before but because of its significant truth, I retell it here.

In a depot of the far South, a number of Negroes were waiting in a coach for the pulling out of the train. In this car were a number of half-drunken white men, who were there looking for trouble and amusement out of black folk. According to southern laws, they had no right in the coach. Into the car came a feeble colored man. As he was making his way to a seat, he attracted their attention. Here was just the thing they were looking for.

One of the roughest knocked the stick, on which the old man was leaning, from his hand. He was thrown heavily to the floor. Meekly he struggled up and tried once more to make his way to a seat. The brutal whites once again kicked away the cane. The old man fell once more amidst the roars of their laughter. He was only an old rack of bones. Why should he not furnish amusement for his "superiors?"

Among the Negroes represented in that coach were farmers, ministers and businessmen but not one of them had the courage to defend the old man as he again struggled to his feet and attempted to go by slavery that has still to be undone. High handed crimes of injustice go on all around us and had hardly time to collect their when the punishment for them South are taken for granted wherever the black life is concerned.

Far back in the coach was one bitter sufferings that come to the ly. It was the heart of a BAD Negro—a worthless fiddler. He was busy picking a tune on his banjo and paid little attention to the uproar. He too was a little under the influence of liquor. He raised him- self and peering through the dust saw the second kick. He saw through it all. Rushing out, he tenderly picked up the old man and helped him to a seat.

Returning he picked up his cane and humping his back in imitation of the old man advanced to the bullies but they conveniently refused to see him. By instinct they knew that they were in the presence of a BAD Negro. "Kick me!" the black boy. Until very recent years Negro higher schools were supported mainly by race contribution. West Virginia pays shattering it on the heads of the tuition out of the state for such sobered white men. They rose and

slunk out of the coach.

Races that are religious, that believe in another life are great fighters. They do not fear death. In every southern community are "bad" Negroes, who if they do not go too far are let alone. Life has permitted their development, for perhaps if it were not for their known fearlessness, the better type of Negro would have been exterminated long ago. All of the varied characters of life fit in with varied purposes. When we have gone to the rescue of the Negro this "bad" type will no longer be needed.

I hear the better Aryan saying in indignation: "I would not have sat in cowardice and have witnessed such a scene." Friend, we are doing this every day in this nation. We have passed laws, that have kicked the stick of support out from under helpless black folk; we have permitted every form of injustice from lynching to robbery of his civil rights, with a silent pulpit and little if any personal protest. This old man perfectly pictures race helplessness.

The better white man was not present in that car and perhaps not the "new" Negro but there is many a chain of cowardice riveted to the better white man. Would that I had the space here to tell of the sufferings that come to the race out of Jim Crow and segregation. It was the heart of a BAD Negro—a worthless fiddler. He was busy picking a tune on his banjo and paid little attention to the uproar. He too was a little under the influence of liquor. He raised him- self and peering through the dust saw the second kick. He saw through it all. Rushing out, he tenderly picked up the old man and helped him to a seat.

HIGHLIGHTS OF NEGRO HISTORY

THE BLACKEST SHAME OF THIS AGE

Lynching

In southern states the Negro is denied the right of higher education. The colored higher schools have been able to give but little more than academic training. No technical or professional training whatever has been possible for the black boy. Until very recent years Negro higher schools were supported mainly by race contribution. West Virginia pays shattering it on the heads of the tuition out of the state for such sobered white men. They rose and

claim for equal training for all, loped that the woman's accusation that the state faces lifting the status of Lincoln University or of feverish delirium. The youth admitting colored students to the white state school. Besides this at the time. The jury knew him the Negro over the nation is to be innocent; yet feared to be robbed of one tenth of the civil positions which rightfully are his. DuBois says: "Registration laws are so adpusted as to bar black college graduate but registers the depraved and illiterate among the white masses."

This wholesale, deliberate, robbery of the rights of the blackest shame of this age. Do we find the church in America or her statesmen warning white people against these sins? Not until very recently. In former years the Southern Sociological Congress estimated that the white Presbyterian church had given that year on an average of three postage stamps per member toward lifting the Negro. Methodist averaged less than the price of a cheap sodawater.

And where the church and the better white man is awakening to this shame, yet we have no definite program by which the heads of the white man may be reached. The Independent says: "The Christian church stands convicted of a degree of prejudice, inhumanity, and cowardice, for which no consideration of its great achievement in other directions can ever atone." Jerome Dowd adds: "I have been a pretty regular attendant at some southern church for many years, and, while I have heard the denunciation of nearly every sin, I have never heard from the pulpit one utterance against lynching."

Instead of crying out against these crimes of injustice, the press has often sought to condone them; highly coloring the deed and misrepresenting the facts. In case of the lynching of a colored girl in Oklahoma for shooting a young white man of the upper classes, the press made it appera the quarrel of a Red Light District. Two letters to the Crisis from trustworthy persons declared it to have been the case of 17 year old girl defending her honor.

Will Fair of South Carolina, accused of rape, was only saved from the mob by the courageous stand of officials. It later deve-

lopated that the woman's accusation against him was the result of feverish delirium. The youth happened to be passing the house at the time. The jury knew him to be innocent; yet feared to release him as the mob clamored for his conviction. There are hundreds of hallinations among the white masses.

In many incidences, white criminals use the Negro as a cloak for their crimes. Cases where this is found out are represented by the blackest shame of this age. In a community of Texas, the mob pursued and captured a Negro accused of the unmentionable crime. A stake was selected and a bonfire arranged but the mob wanted as a finishing touch, the father of the girl to light the blaze.

He came. He carried a sheet. Mounting a box faced the milling crowd and said? "Men before I carry out your request, I must be certain that you have the right man. Look at the smut upon this sheet. They are marks left by the assailant. If the black rubs off this accused man; then I will light the flame. "How many times a blackened face may have hidden a crime falsely attributed to a Negro? How it has helped the criminal to stalk boldly as he does today.

How many times Negroes have confessed (?) under pressure of torture; how many white women have been worn down to identify just any one. George Long, a Negro boy of Kansas was arrested and identified by an eleven year old girl for the crime of rape. The child had refused to identify severely vagrant. Under pressure of the sentiment that some Negro must die, she pointed out this boy who claimed that he was not in the city on the day of the crime.

Being a stranger he could not prove his statement and faced the electric chair. A white engineer from Parson who ran thru the city on one of the trains, noticed in the paper the description of the lad. He had ordered this boy off the train at Coffeyville.

Taking a liking to the boy, as it was night, they had permitted him to remain on the train and he could swear to his presence.

This was a white man with a con-cartridge to match were found in a mob. One white man was heard to exclaim: "Hush, Hush!" exclaimed her science. Though threatened, he paid his own expense to the trial and spoke the word that set an innocent boy free. In another community a white man was shot. He had not been bloody clothing, saying that he A reputable colored woman, who threatened me and killed my husband. The murders were in an married long. It was hard to find clues. A few days later, a white criminal stalked today, a black man having been a cloak for his crime. A gun with bloody clothing.

Whose Fault Is It?

"I'm from the South and I know Negroes," declares almost every white man down in Dixie, if he happens to be making observations about colored citizenry.

The average Negro, when he hears such statements uttered can hardly resist a smile, although he knows that this twisted and false notion white folk have regarding their knowledge of black folk is oftentimes costly to Negroes.

While Negroes are not so loquacious regarding their knowledge of white psychology and the general makeup and attitudes of the ruling class here in America, they nevertheless feel that they know far more about white people than white people could ever know about black folk.

The weak always have to know more about the strong than the strong about the weak. It is a defensive technique minority groups are forced to develop.

On thing is certain: in daily contacts, Negroes have far better opportunity to know about what white people are doing in their best homes, than white folk have to secure similar information. For instance, Negroes work every day in the best white homes in town, but no white people occupy similar positions in Negro homes. From the federal judge on down to the middle class merchant Negroes talk every day about the fine atmosphere they find in the best homes, and they can also tell intimately stories about the social skeletons which exist in every stratum of white life.

But what do the best white people know about the cultural life of black folk? Does the federal judge or the mayor secure their information regarding black life with a yardstick that finds the best, or contacts the worst? The weak must find a place to sweat and toil in every stratum of the strong, and that is why they know the strong better than the strong can possibly know the weak.

Because white folk persist in the belief that they are fairly competent judges of Negroes and Negro life, worthless members of this group are able to mingle with white leaders, posing as influential members of their race, and exploiting such a situation.

This discussion is precipitated because of the voluminous amount of copy secured in recent issues of an Oklahoma City daily by a Negro ex-convict and a man who has had an unsavory record for drunkenness and other moral delinquencies in this community. The man has been paraded in the columns of this white newspaper as a leader in Oklahoma City among Negroes. Read this news item:

"More than 8,000 Negroes are expected to take part in an all-day Juneteenth, emancipation day celebration Monday in Washington park, Northeast Fourth street, and High avenue.

"For the third year, the program, beginning at 10 a. m., will be sponsored by the Negro Taxpayers and Voters' Protective association. A free barbecue and street parade are scheduled for noon.

"R. A. Hefner, mayor, Wednesday urged all city employers to give Negro workers at least a part of the day off to participate in the celebration."

The article then goes on to name the alleged leader, who is designated as president of the phantom "association".

"... who will be master of ceremonies at the celebration, (and who) said about \$250 is needed for the program is being donated. He said he is conducting all solicitations himself.

"A number of speeches by both white and Negro leaders are on the program. Entertainment during the day will include foot races, cycle races, boxing, baseball and a 'fat man's race.'"

Last year this same sort of fake publicity was given a 19th of June affair and two motorcycle cops assigned to direct traffic. When time came for the parade to start two angry policemen returned to the traffic department to state that the president of the taxpayers association was over on the eastside riding a horse, forming a one-man parade by himself.

This year none of the eight thousand Negroes nominated above appeared, and the "taxpaying" president did not take time out to form his one-man parade through the city. Again motorcycle policemen returned to the city hall angry while Negroes stood on the streets and cracked jokes about the advanced publicity given to a personal solicitation racket. But the "taxpaying" president collected a lot of money from white folk who think they know Negroes.

Every year responsible Negro leadership celebrates the emancipation of the slaves with appropriate exercises, held on the first day of January. The effort is organized and supported by the churches and the schools. Ex-slaves are invited to attend the affair and following the reading of Lincoln's immortal freedom document appropriate addresses are delivered. Little about this gets in the white papers, and the fact that this observance falls on New Year's day, few white people detect the peculiar significance black Americans attach to it.

Not alone about the celebration of freedom, but regarding serious matters relating to everyday Negro life, black men and women are misrepresented before the folk who control the community. The incident which occurred on the 19th of June is beneficial in proving this point. Unthinking Negroes may laugh at the antics of a black man who takes advantage of unthinking, gullible whites, but this same black man, when serious matters of much consequence develop, is on hand to present a view which may be inimical to your interest. He made his contacts on the 19th of June and similar occasions. The mayor and other governing officials know him, but they don't know you. In an emergency such an individual is likely to be heard, when responsible Negro leadership cannot get an audience.

These observations lead us to wonder whether Negroes, who pay taxes, go to church have high ideals are not in a measure responsible for such conditions. The questions posed are these: "Do we give enough time and attention to acquainting the white community about our delegated leadership, and through them present our problems?" "Would it be possible for a calloused adventurer to misrepresent Negro leadership if we did get acquainted with the men who administer affairs?" "Do not our worthwhile citizens spend too much time looking after their own personal affairs and not enough dealing with the common weal?"

We believe Mayor Hefner, who bears every earmark of a fine public official, thought he was doing the will of the Negro community, when he joined in and with this farcial and ridiculous affair. But if Mayor Hefner was not advised as to who should be recognized in this respect, who is responsible?

Quite often when a question of importance comes up regarding Negro life, black men and woman chaff under strange and unseemly decisions made by those in control, but seemingly we do not realize that by isolating ourselves from occasional conference with white leadership, we are allowing irresponsible "contribution hustlers" to dictate policies and disgrace an entire race.

Oklahoma City does have a Negro business league, its local branch of the National Association for the Advancement of Colored People, its ministerial group, Federated Clubs and its political organizations. All of these organizations are headed by fine men and women who can, at all times, present the Negro viewpoint, which in the southland must be continually restated and reaffirmed. But do we give enough time and attention to presenting our views and getting acquainted with the controlling whites? Are we allowing a real worthwhile conference program to go by default?

RACIAL CONSCIOUSNESS-- 1939 HIGHLIGHTS OF NEGRO HISTORY

THE SOUL OF THE NEGRO

I have attempted to make plain all these years through my writings that the Negro is different in nature from the white man. Our "old" Negroes were natural philosophers. Ethnologists so rate the untutored African. I am afraid I have not been able to make this great fact telling which would, understood, change our attempts at cultural training. I have been delighted to find the following:

Archibald Rutledge in the "Atlantic" in an astounding way shows how a discerning white man perceives this same thing and speaks with respect and veneration of the Negro's power of perception. It was the thing that called forth strong feeling of old massa for many of his slaves. It was the potent thing in the personality of "black mammy" a thing not under, is slipping from us.

Mr. Rutledge says: "There is a quality in the Negro rarely noticed and never adequately described—a psychic power, a spiritual awareness shown in the dark poesy of his saying, my lifelong association with the plain Negro it makes me feel inferior in the most important thing in life to these humble and beloved people. They are our superiors in matters pertaining to the human spirit both here and hereafter."

In books and on the stage I find ludicrous and characteristic childishness of the Negro displayed, but the rich quality of soul within him, lying profoundly hidden, his genius for apprehending the Unseen, his ability to express in a few unpremeditated words the deepest truths of the heart—these things have somehow escaped both writers of fiction and of the drama. A few stories out of my life with them on the plantation may serve to arrest the attendance of those who I laugh at the Negro, or pity him, or ignore him.

One day I visited a wild, sandy hummock of the Santee Delta. London Legree and his wife lived there all alone and many miles from the nearest neighbor. Cleanly, thrifty, pioneer Negroes surrounded by primeval wilds. I marvelled at the simplicity and contentment of their lives. A heavy thunderstorm rolled up. I lament-

ed that I would be delayed. London replied: "Hanna, the sun is stronger than the storm." How applicable it was to all the trials of life positive affirmation of faith and hope.

Often I have been gently rebuked by a Negro for criticising the weather and for complaining of heat, of cold, of rain, of wind. "This is a terrible day," I would say to some old auntie. Ancient wisdom glints from her eye as she replies, "We must not forget sah, that God made it." One day I argued with a group, as to which was better hot weather or cold. Old Flora said, "Well, as for me I bless God for both." Such a spirit of acceptance of nature's moods deepens into a calm acceptance of the changes of life.

Thes black man assigns all power to the mystery that is God. Not only is the Negro's attitude toward life and death more reverent but this soul-calm manifests itself in their voices full of gentleness, melodiousness; they are more attuned to sea winds in the yellow pines; to rain or scented moss; to the moral beauty of mated birds. Plantation Negroes have a spiritual poise, and moral beauty that perhaps is the one thing that distinguishes men from the lower creatures. The mystic poetry of the prophets appeals to them. Theirs is an instant, glad complete surrender to the wisdom of the infinite.

Richards a very humble Negro took up the trial of a great stag who would make a splendid prize trophy. All day through marshes, palmetto thickets, and jungles we trailed him. At least there he was poised in the twilight, a superb creature on the crest of a tawny dune. I got ready to shoot. The full moon rose over the ocean it turned the statuesque stag into glimmeringsilver. I took down my gun. I could not kill in that hush of beauty. "Richard," I said, "I don't want to kill him." "Cap'n, I understand, he replied gently, "angels walk in the moonlight." His sensitiveness anticipated mine.

It is dangerous to assume a spiritual superiority over the Negro. Missionaries who fail with owe it most to their brash assumption of their primitive spiritual in-

teriority. Like children they are in vital touch with another world than ours. Plantation Negroes are intensely interesting human beings. They may not be so near as we to this thing we call civilization but they are very close to God. I have treasure memories of what I have heard them say of rain and wood, the thunder, the stars, sunsets and sunrises—nature's symphony.

Psychic power manifests itself in Negro judgment. He knows breeding. Pomp and display are wasted on him. To him the real spirit of another is transparent. Social climbers, imposters make headway in cities but never deceive him. He is so close to the real that he is not beguiled by the artificial. Charlie was sent as duck-guide to a millionaire who had made his money in shoe polish.

Norfolk, Va. Pilot
July 26, 1939

Letters to the Editor

A TRIBUTE to "The Lost Colony" from one who thinks that seeing it makes one a better American.

Editor, Virginian-Pilot:

It was my great opportunity to see the thrilling drama, "The Lost Colony" at Manteo, Roanoke Island, N. C., last Friday after the "Community School Day" program presented by the W. P. A.

As I sat in the hillside theatre it seemed as if the light from the sky blended with the illumination of the technicians and produced a scenery of natural beauty and splendor—a scenery which no text-book in history, laboratories and teachers in schools could make so vivid and real.

I recognized that during Negro History Week we frequently tell of the contributions of the Negro helping to build this great country—it is a contribution we can not deny but never before have I felt the pains, sufferings and hardships endured; heard the prayers during sickness and death which the white man made in the beginning of this great nation as portrayed by the actors of "The Lost Colony."

The Negro has never been a traitor and I do believe anyone who sees the drama would have difficulty in becoming a traitor and would also increase his lov-

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be gladly answered through this column. Send stamp if a personal reply is desired. Address all communications to S. E. Grinstead, Fisk University Library Nashville, Tennessee.

About how long have Negroes inhabited what is now Tennessee?

Ans.—It is thought that the first Negro slave was brought into what is now Tennessee about 1766. There are records which show that slaves were a part of an estate in Washington County in 1788. Therefore, Negroes have been in the state for more than one hundred seventy years.

What Negro poet wrote, "Because you love me I have much grieved, Had you despised me then I must have failed?"

Ans.—These lines are taken from Paul Lawrence Dunbar's little poem, "Encouraged."

How many Negro slaves were there in Tennessee when the state was admitted into the Union in 1796?

Ans.—In 1796, when the census of the Southwest Territory was taken to ascertain if it contained sufficient inhabitants to be admitted into the Union as a state, it had a population of 77,262 of which 10,613 were Negro slaves.

Who was John A. Murrell?

Ans.—John A. Murrell (white) was manager of one of the greatest organizations in the South for the stealing of Negroes. This organization with headquarters in West Tennessee consisted of about 450 persons. Murrell was caught in 1835, tried, convicted and sentenced for the maximum term of ten years in the state penitentiary.

alty and patriotism. Every American should see "The Lost Colony" again and again.

"The Lost Colony" was not lost—the bodies of the men who suffered and died have been incarnated in our inventions, industry, discovery and our wheels of progress—their immortal spirits live in our ideals and principles of democracy. "The Lost Colony" is not lost and never will be lost as long as the Stars and Stripes wave over an American.

JAMES A. CLARK.
State Teachers College, Elizabeth City, N. C., July 24, 1939.

'Tell 'Em We Are Rising!'

Said R. R. WRIGHT

—And The Prophecy Comes True

By WILLIAM HENRY HUFF

In the late 60's or early 70's, Gen. Oliver Otis Howard visited Atlanta university and after speaking to the students, asked them what should he tell the people up North about them. In response to this question, one little boy arose and said: "Tell them we are rising."

This little boy is now the president of the Citizens and Southern Bank of Philadelphia; previously he was president of the Georgia State Industrial college.

His name is Richard Robert Wright. He was at one time a major in the U. S. army and is the father of the well-known and beloved Bishop R. R. Wright of the South African diocese of the African Methodist Episcopal church.

It is, we know, with a lively sense of pleasure to the major, that he lives in this age to see his prophecy coming true in so many different ways. He must have smiled within the last fortnight when he unfolded his papers and saw that a woman of his own race, in the person of Jane Bolin, was sworn in as a judge in the court of domestic relations of the greatest metropolis in the western world. He must have smiled again and leaped for joy when he read the news flashes of a Negro minister presiding over a session of the World's Baptist Alliance, composed of the Baptists of every race and nation on the globe in Atlanta, Ga.—I repeat—Atlanta, Ga.!

The pessimists in and out the race need to transform their thoughts to the optimistic side of the table because, as the major said in those early days, "we are rising."

Of Judge Bolin we know little. We are not expected to know much of her. She is too young to know, but her reported qualifications by training in some of the best schools

in America and the very fact that she was selected by that master statesman, Fiorello LaGuardia, is enough to inspire confidence in her ability to do the thing she has been designated to do.

Of L. K. Williams we know much. He has been an immovable pillar for right and righteousness in Chicago and in the nation for a great number of years. He has gone on doing big things in his unassuming

We Are Becoming Sociologically White

Dear AFRO:

The famous American book, "Middletown," has caused a similar work to appear concerning the life and thought of colored people in a small Southern town. The author's conclusion is that the colored man is becoming sociologically white. 8-5-39

Colored people are coming to demand the treatment and respect for personality that exist in the white world, one hopes. This tendency may be noted in those sepia folks having long contacts in work or home life with whites.

As the feeling of "equal to whites" grows in colored people as a body there will be less of the accepted characteristic traits of colored slovenliness or loose talking.

I say with Richard Robert Wright Sr., we are rising.

As an after thought, the President of these United States has just nominated Herman E. Moore of Chicago to be judge of the U. S. Court of the Virgin Islands. I say we are rising!

Those who really believe that they are equal to whites intellectually, morally, and artistically, will naturally only feel at home in surroundings equal to the whites.

The more one gets to feel that way the less will there be to complain about colored manners.

ED PETERSON.

3542 Carroll Avenue,
Chicago.

Color Can Be Made to Help

Some well known articles of food have pictures of Negroes as the central attraction in their advertising. Their use is conclusive proof that race prejudice has limited hold on the American public. Aunt Jemima and the Cream of Wheat and the Armour's Star Ham chefs in actual life could offer jaded appetites the tempting dishes for which southern Negro cooks are famous on the downtown streets of any city.

As if to demonstrate that color is no bar to success, comes the award to Mrs. Percy Lewis for having the best painting exhibited at the Missouri state fair. It was not run-of-the-mine effort, but her own conception and execution. Public interest responded amazingly, far more than had she been white.

Another Missourian, Blind Boone, the pianist, proved that race and color can be made to help by giving a distinguishing dress to merit. For many years Boone traveled up and down, playing mostly to white audiences. His color was his trademark, a means of quick identification of excellence.

George Washington Carver, scientist, another Missourian, if he were white might be all that he is and yet would be less known if he were not the unexpected, a Negro of merit.

Race can be made to help by the resolute. Any Negro of merit stands out the higher because public opinion is fair enough to recognize that he has had farther to come. Prejudice makes success harder to reach, but it is the hard pitched ball which the batter drives over the fence for a home run.

QUESTIONS

AND
ANSWERS

ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. E. Grinstead, Fisk University Library Nashville, Tennessee.

When, where and by whom was the National Association for the Advancement of Colored People founded?

Ans.—The N. A. A. C. P., as it is to-day was permanently organized in New York City in May, 1910 under the national presidency of Moorfield Storey. This, however, was not the beginning of the organization. It was born in a little room of a New York City apartment the first week in January, 1909 as the outcome of a conference of Mary White Ovington, William English Walling and Dr. Henry Moskowitz.

Where can one purchase a copy of the book, "Negro Songs of Protest?"

Ans.—This little book of twenty-four songs (words and music) reflecting the contemporary environments of life in the Black Belt were collected by Lawrence Gellert and published by the American Music League, 156 Fifth Avenue, New York City.

What Negro commanded the air defense of Paris during the World War?

Ans.—Colonel De M. Mortenol of the West Indies.

Name the only independent government in Negro Africa to-day. Give its approximate size and population.

Ans.—Liberia. It is a little larger than the state of Tennessee. Its total area is about 43,000 square miles with approximately one million inhabitants.

The AFRO's Honor Roll



C. H. Houston Walter White Thurgood Marshall A. C. Powell

The AFRO-AMERICAN this week presents its National Honor List for 1938:

CHARLES H. HOUSTON and THURGOOD MARSHALL of the National Association for the Advancement of Colored People, who won the United States Supreme Court decision compelling the University of Missouri Law School to admit Lloyd L. Gaines. Similar victories in courts of Maryland have led to equalization of county teachers' salaries and laid the foundation for future suits in every Southern State or for an appeal to the U.S. Supreme Court.

WALTER WHITE, NAACP secretary, for his brilliant fight to secure passage of a Federal antilynchings bill by the U.S. Senate.

CONGRESSMAN ARTHUR W. MITCHELL, for the court fight against jim-crow laws affecting trains, busses



and other public carriers in the South. This court action brought before the bar of public opinion in this country the whole un-American system of racial discrimination which is not only an insult to fourteen millions of American citizens, but which makes a mockery of the United States Constitution and our claim to be a Democratic country.

THE REV. A. CLAYTON POWELL, Sr., pastor-emeritus of Abyssinian Baptist Church, New York, whose autobiography, published last year, tells how a Virginia country lad rose from poverty to the pastorate of one of America's largest churches. Today, he is indisputably one of the nation's real Christian leaders.

DR. CHARLES S. JOHNSON, director of the department of social sciences at Fisk University, whose brilliant work in interracial research helped to establish a background for the epoch-making Conference on Human Affairs held at Birmingham, Ala., last year. This meeting brought to the surface for the first time a group of outstanding Southern white leaders who went on record as favoring the abolishment of the South's jim-crow laws.

MARY McLEOD BETHUNE, president of Bethune-Cookman College and NYA adviser on Negro affairs, who formulated and had the courage to take a youth program directly to President Roosevelt, and who has consistently refused to condone or overlook any act which signified inferior status for colored citizens.

DR. PERCY JULIAN, former chief of the Howard University department of chemistry, now head of an experimental laboratory of the Glidden Paint Company, Chicago, for his work in developing uses of the soy bean in the manufacture of paint.

A. PHILIP RANDOLPH, president of the Brotherhood of Sleeping-Car Porters, whose long fight to get an A. F. of L. international charter for this organization and recognition by the Pullman Company ended in 1938 with a contract which added \$2,000,000 yearly to the salaries of porters.

MARIAN ANDERSON, who reached the top on the world's concert stage in 1938. Miss Anderson moves thousands to either tears or laughter with the same human appeal that characterized her personality as the humble choir singer and home-loving girl of Philadelphia.



Marian Anderson

DR. JOSEPH C. CARROLL, whose book, "Slave Insurrections in the United States, 1800-1865," turns a scorching light on American historians who refuse to record the courage and manhood exhibited in the struggles of slaves made to free themselves from bondage. The book refutes the carefully constructed idea now current that slaves accepted their lot without protest and the insinuation that they did not possess the will for freedom and the spirit of struggle which other races have shown while under oppression.

JOSEPH D. RAINEY, Philadelphia magistrate, who won a clear-cut victory as an elected public servant in calling the hand of Chief Magistrate John J. O'Malley, when the latter exceeded his authority in suspending him without a proper hearing.

He proved that it is possible, in Philadelphia, to make orders from no one except the people who elected him.



Charles S. Johnson A. Philip Randolph Mrs. Bethune Joe Rainey

of the so-called white section and into the jim-crow segregated area, closed their stores and robbed them of their money.

"No interference with our handling of the race problem," says Josiah and Mussolini and Hitler, and every other tyrannical jackass who gets himself into the position of a little brief authority.

No Interference, of Course

America's greatest economic problem, according to President Roosevelt, is the South.

Mr. Josiah W. Bailey, United States Senator from North Carolina, says that it is more difficult because it involves the race question. Writing in the Commentator magazine, Senator Bailey says he is very glad to have a little help from the Federal Government, but he wants no interference with the South's race problem. Bailey adds:

"We will always have a white man's party in the South and the moment the National Democratic party is captured by politicians who do not allow for this, we will find our way."

He also lists among the South's desires:

"No interference in our race problem." That is what Hitler is saying in Germany as he persecutes the Jews. That is what Mussolini is saying as he copies Hitler's terrorism of the Jews.

Germany is proposing jim-crow sleeping cars for Jews now, having deprived them of the vote, barred them from many a trade and profession, made them move out

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PROTEST RACE SLUR

THE PEOPLE'S FORUM

BROADCASTS USED

"PICKANINNY"

A sharp rebuke to the Molle Shaving Cream Company and to Radio Station WNAC, Boston, was registered this week by Mrs. Robert Watkins of 14 Watson St., over the use of the word 'pickaninny' to describe a colored baby in one of their programs a few nights ago.

The slur epithet, Mrs. Watkins stated, was used by Julia Anderson on her broadcast for the cosmetic concern on January 10. The use of this term, Mrs. Watkins' protest stated, "in reference to a colored woman's baby is very insulting and I demand a public apology. This demand is made on behalf of all of the colored people everywhere. I am sending a copy of this letter to the National Association for the Advancement of Colored People, the National Congress, and other organizations, as well as the newspapers."

A previous complaint a few days before concerning the use of derogatory words in referring to the colored race had been answered apologetically by the National Broadcasting Company.

Mass. St. Union Joins Protest

At the Executive Board Meeting of the Mass. State Union, Monday evening, the Union went on record as strongly denouncing the Radio Broadcast listed as the Saturday evening Serenade. The program was sponsored by the Pet Condensed Milk Co. One of the songs introduced was that of "My Lill' Alabama Coon" in which occurred the words, "Pickanniny," "darky," "kinky hair," and other lines derogatory to the race.

The matter was brought to the attention of the Board by Miss Susie Jones, Chairman, an ardent supporter of equal rights who is continually on the alert for the elimination of everything that savors of prejudice or insult to the race.

Mesdames M. Cravath Simpson, Louise Pearman and Viola Mason were appointed to write a letter of protest to the Company. The Union requests all persons who heard the broadcast to send letters of protest, also.

NMA President Objects To Use Of "Negress"

To the Editor:

I hope it will be possible to publish in full attached copy of my letter to Mr. George W. Merck, president of Merck & Co., Rahway, N. J.

Dear Mr. Merck:
Correspondence between you, Dr. Henry S. Robins, of Bowie, Md., and Dr. Lyndon M. Hill, ex-president of the National Medical Association, has been referred to me. I answer your communication to Dr. Hill, let me set forth that the National Medical Association, representing 1,000 Negro doctors in this country, is not willing to swallow everything that has been set forth in anthropological literature and which has been given as an ethnological classification.

We most emphatically resent the use of the word "negress" for regardless of its ethnological classification it has been used to castigate our womanhood and to stigmatize our race. I think this is sufficiently positive and poignant as not to necessitate any controversy between your company and the Negroes of this country. This is not our first experience in having to stamp our disapproval of such manner of advertising.

You could have just as easily used "colored female" and would have given no offense. I do not wish to indict you as having wilfully thrust this insult upon our racial group. However, it might be the part of wisdom in the future conduct of your advertising program in the face of frequent assaults that are made upon minority groups to first be advised by the intelligent spokesmen in matters of this nature.

I will appreciate if you will give me some assurance that there is no wilful attempt to injure the feelings of the Negroes in the Organized Professions and that there will be no such future repetition of any advertising methods that would reflect in any unfair or discriminatory manner against any racial group.

Yours truly,

GEORGE W. BOWLES, M. D.,
President of National Medical Association.

THE ETHICS OF WHITE BUSINESS

The farther the authorities delve into the tangled affairs of the McKesson & Robbins drug syndicate, the more we are learning about the ethics of white business which has been held up to colored business as a model to be followed.

We learn that the expensive so-called audits by presumably responsible accountants were perfunctory to say the least, with not as much real investigation of the business' transactions as many small colored businesses demand.

We learn that the concern engaged in all sorts of illegal acts which it is ridiculous to believe all the officers of the firm did not know about.

But this is really nothing new in white business procedure. There are many supposedly sound and honorable firms that could not stand a real investigation into their accounts and transactions.

We have long been familiar with holding companies, interlocking directorates, bank representation on business boards, price stabilization and restriction of production by a policy of controlled systems which enables a handful of people owning a minority of stock to control great corporations at the expense of little stockholders.

There are also all sorts of conspiracies to ruin competitors by unfair practices bordering on the criminal and the traditional use of discriminatory freight rates to penalize businesses in one section of the country and favor businesses in other sections, to say nothing about widespread price discrimination favoring the distant consumer over the one close at hand.

Perhaps these unfair and near-criminal practices are necessary for the conduct and preservation of some white businesses, but it certainly does not make an ennobling study in ethics.

There has been much criticism by white businesses of the Roosevelt "interference" with business, but we are beginning to understand the cause of much of this criticism and opposition which seems to be in an apparently well-founded fear that Federal investigation will disclose unsavory if not criminal practices, such as the "covering up" of the Richard Whitney insolvency from trusting investors.

We need feel no sense of inferiority if Negro business has failed to conform to these white business "ethics."

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. F. Armstrong, First University Library, Nashville, Tennessee.

Who painted "Resurrection of Lazarus" which the French government purchased for the Louvre Museum Gallery Collection, the hall-mark of contemporary art?

Ans.—The painting by Ossawa Tanner, an American Negro who spent much of his life in France.

Do you have any record of the happenings on "Negro Day" in Nashville at the Tennessee Centennial and International Exposition, 1897?

Ans.—Yes, we have a very interesting report of the Negro Commission to the Negro Department of the Tennessee Centennial and International Exposition. It contains a splendid account of the parade and other features of the program on "Negro Day," June 5, 1897.

When and where was the painter Hale Woodruff born?

Ans.—Mr. Woodruff was born in Cairo, Illinois, 1900.

Who was the first Negro in America to achieve distinction as a painter?

Ans.—Edward M. Bannister of Providence, R. I. is known as our pioneer painter among American Negroes.

Who was the first Presiding Elder of the C. M. E. Church to be appointed in the state of Kentucky?

Ans.—According to the most authentic information I have available the Rev. B. S. Newton was the first Presiding Elder of the C. M. E. Church to be appointed in Kentucky.

For what is Edmonia Lewis noted?

Ans.—Miss Lewis is recognized as our first noted Negro sculptor in America, and the first woman artist among American Negroes to enjoy advantages of European study and contact.

Natives Of Ceylon Know Only 3 Negroes

They're Joe Louis, Father Divine and Bill (Bojangles) Robinson.

COLOMBO, Ceylon, Jan. 26—(By Martin L. Harvey, Jr., for ANP)—Ceylon, world famous for its teas, is under British rule, from which many benefits and some ills have been received. The tea plantations which were visited very

efficiently operated, although the workers both in the fields and the warehouses where the tea leaves were cured received pitifully small wages, judged by any standard. The idea of organizing labor unions has made little progress because of the over-supply of workers, and the sense of individualism among the poorer classes.

We were amused to note the weird ideas held by many of the people, including the educated classes, about American Negroes. Almost every person with whom we talked knew about three American Negroes: Joe Louis, Father Divine and Bill Robinson. Some of the Christian people asked me if it was true that all Negroes in America were becoming pagans, and when I inquired as to the reason for the notion the reply almost invariably was, "Well, we heard that they had dropped following Jesus Christ and were following a new Lord." Bill Robinson was known because of the Shirley Temple pictures which were very popular, and a group of high school students to whom I spoke were amazed when I could not comply with their request to give an exhibition of tap-dancing.

There were two of the Johnson brothers; one wrote our words, and the other our songs. But generations to come will know more about James Weldon Johnson who wrote his own autobiography.

If Benjamin Banneker had left us a diary, we would have today a clear picture of his great task in laying out the city of Washington; how he made his first clock; printed his first almanac.

Maggie Walker built a bank. Mrs. C. J. Walker built a great cosmetic factory. Kelly Miller spent over a half century at Howard University.

Will Marion Cook grew up with Tin Pan Alley. Mrs. Mary Church Terrell has seen the leading people of two generations in her Washington home.

Dr. Louis Wright has had insight into the great hospitals of New York and Boston, such as enjoyed by few men.

How did they do it? What is their life story? What is their estimate of national figures and events?

Here are stories that could thrill Americans for a hundred years. But they should be written now, even though they are not published until later.

Fortunately Howard University has in its new million-dollar library a special room for manuscripts and rare documents.

Undoubtedly it would welcome the private papers of citizens who in their letters and diaries know how to give a clear picture of contemporary life.

Where Is Your Life Story?

No one can read the new biography of Dr. A. Clayton Powell, pastor-emeritus of Abyssinian Baptist Church, New York, without realizing what a vast storehouse of interesting events lies hidden in the memories of many a man and woman.

When they did it will be too late to think of the stimulating material they could have recorded. Often, legend alone remains.

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HIGHLIGHTS OF NEGRO HISTORY TYING THE NEGRO'S HANDS IN DIXIE

In the deep South, the lower types of Negroes are caught by the chain gangs and peonage. There is plenty of evidence of connivance between proprietors in need of cheap serf labor and the civil authorities. Negroes are caught up and fined and are let out to bosses who will pay the fine for them. This has brought about for many Negro the loss of freedom. Exposure of chain gang activities is causing many southern states to get rid of the system.

John S. Williams, a planter of Jasper County, Georgia, was indicted for wholesale murder of Negroes held in peonage. He had bailed prisoners from Atlanta and Macon stockades and had put them to work on his plantation. There he retained them unlawfully and beat them unmercifully. He prevented their telling of someone had put to death, hiding their corpses. Eleven Negroes had been done to death on his plantation. He and his farm boss were sentenced to life imprisonment.

In the Atlanta Riot of 1906, a lame bootblack, an inoffensive, industrious black boy, actually at work, shining a man's shoes, was dragged out, cuffed, kicked and beaten to death in the street. The mobs entered barber shops where respectable colored men were at work shaving white customers, pulling them away from their chairs and beating them. They demolished Negro places of business and robbed stores kept by white men.

The victims were law-abiding and industrious citizens. Atlanta rose up against these white reprobates. When a barber bill was rushed into the legislature by white barbers and politicians, prohibiting Negro barbers from cutting the hair of white women and children, a furor arose among the best whites. A storm of protest came from the Interracial Commission, the white Ministerial Alliance, the Chamber of Commerce and the daily papers. The old South was coming back into the saddle. The Georgia Supreme Court repudiated the bill.

They knew that all Negroes who have had a chance abhor criminality. In the authentic records of George Washington's day we read of a famous old Negro tavern, which was a gathering place for notables of the army. A young British officer won the love of the owner's daughter. When she learned that his mission was to take the life of the Father of his country, she surrendered him to the American officers. She placed love of country above personal affection.

The sections of our country that have mistreated the Negro themselves bear testimony of what they have lost. The Tipton Gazette, voicing the sentiment of the better white man in Georgia, says of the exodus: "One county in Georgia ran every Negro out and its was followed by other counties. Lawlessness is very contagious. In Tift county, plots to run the Negroes out assumed such proportions that the authorities were compelled to nip them in the bud."

"If Georgia," the paper continues, "is ruined agriculturally and industrially by the Negro exodus, they will have nobody to blame but themselves. They have allowed Negroes to be lynched, five at a time, on nothing stronger than suspicion. They have allowed whole sections to be depopulated. They have allowed Negroes to be whipped, with but feeble efforts to punish the guilt, if any efforts was made at all."

One can see what was lost by traveling over these sections. We see run-down and ruined fields where once they were cultivated and remunerative. One southern paper, knowing the shiftlessness of the white types who replace them, says, "If they could move all the Negroes out we would have a fine exchange in their laziness, impudence and viciousness; a fine return for the industry, courtesy and patience of the mass of black workers."

Ray Stannard Baker relates the experience of a leading citizen of Mississippi, of a family of the best traditions, who fought four years in the Confederate army: "I discharged a white overseer sixteen years ago and began dealing directly with the Negroes on my plantation. I have never had any trouble. No Negro has failed to pay up. Nearly every one of them on the place owns his own mules and wagons and is buying a home. The secret is that I

found the Negro responsive to good treatment. The best Negroes I know are the educated ones. They make the best workers."

Another citizen of Mississippi says: "We have a low element of white people who sell the Negro whiskey and cocaine and corrupt Negro women. They hire Negro girls intending their seduction. He cries for laws that will render her helpless in his grasp. As the black woman has gotten more and more out of his clutches he became the professional white slaver and satisfies his lust in every class and home." More than 75,000 white women and girls last year disappeared down the "red light" way, trapped by white slavery.

There are white employers who knowing the staying powers of the Negro, hire him in spite of pressure prejudice. Quite often when Negroes are shut out from new works, when the test of endurance comes, the worthless Aryans fall out in a few days and the black man gets the chance to fill the heavier places. In contrast some contractors begrudging the fact that the Negro shares in some ways the higher wages of today, pile upon them almost impossible tasks.

I have seen young colored men with weakened backs, strained wrists and ankles from the too heavy tasks laid upon them in concrete work. Looking at their bowed heads and exhausted frames at the close of the day, we know that the white American should have a greater compassion for this people. The cruel Romans wore out their slaves; it was cheaper to do so and get new ones.

In some servant quarters, the working day never ends, calls for service coming at any hour of day or night. This is why Christ called so often for mercy. Shall we use these people as though they were machines? Shall we have them out of their scanty misery pay carfare again and again to collect desperately needed wages that could have been paid at the close of the day? Have we forgotten that we are not to let the sun go down on one thus unpaid?

Ceylon Natives Novelty Firm To Have Weird Ideas Scratch "Nigger" About Negroes From Catalogues

By MARTIN L. HARVEY, Jr.

COLUMBO, Ceylon, Feb. 2

(ANP) — Ceylon, world famous for its tea, is under British rule from which many benefits and some ills have been received. The tea plantations which we visit were very efficiently operated, although the workers both in the fields and the warehouses where the tea leaves were cured received pitifully small wages, judged by any standard. The idea of organizing labor unions has made little progress because of the oversupply of workers, and the sense of individualism among the poor classes.

We were amused to note the weird ideas held by many of the people including the educated classes, about American Negroes. Almost every person with whom we talked knew about three American Negroes: Joe Louis, Father Divine and Bill Robinson. Some of the Christian people asked me if it was true that all Negroes in America were becoming pagans, and when I inquired as to the reason for the question, the reply almost invariably was, "Well, we heard that they had stopped following Jesus Christ and were following a new Lord." Bill Robinson was known because of the Shirley Temple pictures which were very popular, and a group of high school students to whom I spoke were amazed when I could not comply with their request to give an exhibition of tap-dancing.

We met with several youth leagues, composed of college students, which were organized for political reasons. The burning question was the achievement of dominion status. Intense nationalism was expressed by many of these students, and I was told that a young man who had received his higher education in England was defeated for a seat in the political assembly because he wore western clothing. It would appear that this turning away from western customs and the rise of nationalism was partly a result of the influence of the Ghandi movement in India.

DETROIT.—(ANP)—Recently while scanning the pages of a catalog printed for the B. & N. Sales, Chicago firm specializing in premiums, Isaac Jones of Detroit, cosmetic manufacturer, ran across this item:

"No 2831: Nigger on Pot Novelty. Attractive, laugh-provoking figure made of porcelain and finished in assorted colors." In a letter to the firm, Jones asked, "If this article is finished in assorted colors, why did you point out only the colored race, with the word 'Nigger'?"

His complaint brought a quick response from the offending company. Sol Nathanson, official, assured Jones: "We feel that it is unnecessary to assure you that it was entirely unintentional; nevertheless we wish to offer you our deepest and sincerest apologies for this reflection on your race. You may rest assured that this word will not appear in any of our future catalogs."

MAGAZINE EDITOR IS ASKED FOR APOLOGY

CHICAGO, Feb. 26. (ANP)—After reading a joke in the Monthly Bulletin, official publication of the Municipal Employees' Society, in which the term "nigger" was used, officials of the Chicago branch N.A.A.C.P. demanded that the editor of the magazine publish an official apology and further asked the officials of the association and Mayor Edward J. Kelly to insist that such an apology be published in the next issue of the magazine.

HIGHLIGHTS OF NEGRO HISTORY

MIDDLE CLASSES OF THE CITIES

Negroes Since Freedom

In 1865, of the 120,000 skilled workers in the South, 100,000 were Negroes. They were blacksmiths, gunsmiths, cabinet makers, plasterers, painters, shipbuilders, stone and brick masons, pilots and engineers. This skilled Negro was given training by his owner and was protected by him. After freedom, white labor fought and surely but slowly displaced ex-slave labor. In 1890 it looked like there was no place for the Negro but the farm.

The emigration northward changed things somewhat for the race; but conditions in the cities were far worse in many ways than what they had left behind. They were compelled to live in slums near dump heaps, in back alleys that were extremely dirty and unsanitary; places muddy and poorly lighted, or not at all lighted. With everywhere excepting in the home; which apparently in hopes of a place was kept neat and clean. These districts became incubators for disease and crime. They caused their climbing race death rate.

Couch continues in "Culture incessful economic basis that a race the South"; "When a Negro family buys a few blocks away in a white section it is not a question of living beside white folk but an attempt to get away from miserable accommodations at high rent. He might prefer to live among his own people but believes that history ought to bring him as much as the white man's dollar. Negro home ownership has constantly increased in cities since 1890; white home ownership has decreased."

We are not trying to deal with economic advance as much with cultural advance. In this sense are the Negroes of the masses advancing or standing still? They are only marking time. This is an old race that down the ages always when arose to progress stopped and picked flowers of pleasure until the obstacles rotted down. This Negro was forced to hire out in "get rich quick" American white homes; among types without culture and there they have gained

lowered ideals of living that have been the ruin of many a Negro home.

To hold these ill-paid jobs they must labor harder and longer and give better service. Returning at night after a day of "making bricks without straw," they seek the only outlet for depressed spirits, overworked bodies and depressed hope—the pursuit of false pleasure. We deny them true pleasures and they take what they can get. The South before he emigrated shut him out from cultural influences. In the cities he goes down the channels of the "great white way."

When men are ground down and remain undeveloped in aesthetic tastes, they do not seek anything sober. Their working hours have been all too sad. The same key that will unlock the door to his advancement culturally will solve the problem of how to lift degenerating white types. Out of this middle class of Afro-Americans is springing a successful commercial class. Partially educated, because of means they are gaining prominence that will mean much for the future if they can be made to see that life is not all material things.

It is from a foundation of such a race that a higher cultural superstructure. Art must rest on security. If the wealth of this advancing class can be turned to make a chance for the submerged Negro in manufacturing it will be one of the greatest factors in lifting the race. Up to now many commercial ventures have failed because the Aryan withholds the credit that business must have to meet competitors.

In the Jewish race great associations back the individual commercial adventurers. North Carolina, as Mr. Dunjee points out, show the way. They were men of vision. In Durham is a strong bank which has many white depositors which can extend the credit of Negroes in business. This bank is the third tallest building in Durham and finances some white business men. Fine modern homes are being built in Durham with Negro money. Following the vision and spirit of co-operation shown by these

colored men, Winston-Salem has a bus system with a huge terminal in the heart of Durham, with more than fifty buses entered. In this big terminal, they overhaul, rebuild and repaint their own cars. There is also a big dry-cleaning business owned and operated by Negroes. In North Carolina is a Negro hosiery mill that for long years has sold to whites in the Carolinas and Georgia. People want good hose; they care little about who made them. You cannot trust American books to give an unprejudiced picture of the homes of the Negro of this middle class. Sir Henry Johnson says of the Southern Negro: "Their log homes in the borders of the pine forests are picturesque, not at all slovenly. Their beds were ample, comfortable, and spotlessly clean, with much artistic taste being shown in patchwork quilts. These large log cabins are supported by other log buildings for livestock.

The better class of Negro homes were of plank, the roof of gray shingles with glass windows with green shutters and verandas. In the front yards were flower beds, scenting the air. There were almost certain to be bee hives, a kitchen garden with abundant vegetables. At the back were fowl, turkeys, geese, mules, horses, cowsheds, barns and stacks of hay. The interior of these homes was always clean. On the beds were handsome quilts in gay colors; on the walls pictures of DuBois, Booker T. Washington, Lincoln and Roosevelt.

Some of the housewives pointed with pride to their china closet, large family Bible, and most of these farmers had substantial sums in the bank. Some of the old colonial mansions of the antebellum period are now owned by Negroes. (Negro in the New World, Johnson pp. 426-431). The Southern Workman, reports that around the Calhoun school all but two families had paid for their homes of 5, 6, 7 and 8 rooms. There was no crime. The ill-behaved were sent away. Every woman was virtuous. (Southern Workman, Oct. 1923, p. 484).

Winthrop D. Lane gives us an illuminating picture of city homes of this interesting people. "Homes of the well-to-do in Harlem show everything in good taste. The homes are clean and the furniture

is solid and well designed. To the dining room appointments the most fastidious Aryan could not object. There are well filled libraries, telephones and bathrooms, electric fans and heating apparatus in advance of London. (Black and White in the Southern States, p. 474).

Chattanooga, Tenn., Herald
February 3, 1939

Negroes Loyal to Mardi Gras Monarch



The Zulu King—colored Monarch of Mardi Gras—arrives by barge at the New Basin canal and boards his throne float for the colorful trip through the main street of New Orleans Negro section. During the last day of Mardi Gras festivities, February 21, Negroes meet the tug boat, rechristened a Royal Yacht, and demonstrate their loyalty to their "monarch."

Magazine Publishers Who Felt Negroes Should Not Seek Positions In White Firms Insults Them Now In Letters

**C. D. King, President of New York Insurance Company
Protests Use of Offensive Captions In Letters to
Delinquent Subscribers.**

By **EDGAR T. ROUZEAU**

NEW YORK, Jan. 19—The magazine, American Business, published at 4660 Ravenwood avenue, Chicago, is using a collection letter with the objectionable caption, "n—r in the woodpile," in the hopes of coaxing payments from delinquent subscribers. A letter addressed to the editors this week by C. D. King, president of the United Mutual Insurance Company, objected strongly to the practice.

The collection letter carries a drawing of a woodpile and a Negro in the top right hand corner. Immediately to the right is the offensive caption. The letter writer, J. T. Kemp, argues that the failure of the subscriber to complete payment of his subscription is probably due to the fact that a colored middleman is hiding in one of two woodpiles. The magazine's or the subscriber's. Mr. King's letter to the editor follows:

"Gentlemen: It has been called to my attention that your controller, J. T. Kemp, used the offensive caption, 'n—r in the woodpile,' in recent collection letters. It is difficult to understand why your organization goes out of its way to insult a group of 15,000,000 American citizens. Not long ago I found on my desk a reprint of an editorial carried by your magazine, which made an unsuccessful attempt to show why Negroes should not seek employment in businesses operated and controlled by white people. 'I do not know how long you or your ancestors have been in America but I believe it is fair to surmise that you have been here no longer than the Negro. There is this difference, however, that when you came it was doubtless of your own accord. The Negro was brought here against his will and for more than 200 years purchased his right to life, liberty and the pursuit of happiness with unrequited toil. 'It does seem that if you do not wish to encourage him, you might at least leave him alone.' The editorial alluded to in Mr. King's letter, was published by the American Magazine in its issue of December 7. This editorial was

at the time, we view a western culture that is rapidly declining. We find that the individual is being crushed. We find that democracy is a myth, and even here in America, we are living in the midst of a decadent democracy. In the midst of all this, the negro is making his contribution in all fields of life—music, art, literature and science.

"It is very thrilling to visit Tuskegee Institute and talk with the eminent scientist, George Washington Carver, and hear him unfold the remarkable things of life. Dr. Hin-ton, a negro physician at Harvard University, receiving a salary of \$12,000 a year, is outstanding in the field of medicine today, and is making researches of untold value to the world. We have made our contribution despite obstacles. We all have talents the same as any other group. Negroes can do anything if given an opportunity to do anything that anyone else can do. The greatest contribution that we can make today is the contribution that was made in days gone by, by the people of our group who did not possess the advantages and opportunities that we possess today. It is very important for us not to be lifted up too much in the present and the future, but to go back into the past and to define what the early spirit of our people was.

"The trouble with most of us today is that we have tried to get away from our roots — from our mass base — from our source. One of our basic faults, is living above our means and trying to get away from what we are. We evaluate our success to the degree that we approach other people. It is high time that we knew that this world was collapsing because of the way other people have run the world, and that we possess certain qualities in our lives and our backgrounds that we must find and bring to the world and make our contribution there."

BOUQUETS—BRICKBATS

The recent study of magazine audiences made by Life is interesting because of the classification given to our Race. On page 22 of the study appears "Definitions of Economic Levels." Five groups are mentioned—A, B, C, D, and E, and the Race is mentioned only in the D and E groups. "The 'D' group is the great mass of working people," says the study. "Manual laborers and farmers account for nearly 70 per cent, with a scattering of other occupations. About one out of ten has no occupation at present, and about one out of thirteen is a Negro. . . None of the 'D' group pays more than \$60 a month for rent, less than one per cent pay more than \$45, most of them paying less than \$30 a month.

"The 'E' group is definitely poor and low-class, making a bare living, lacking many of the necessities of life. About two-thirds of all the Negroes are in this group."

Readers should bear in mind that these figures are compiled expressly to prove to big business that practically all advertising expenditures should go to certain white publications, and they prove negatively that no money should be spent to get Race patronage. Yet there is now a popular impression that Life magazine is friendly to us because it has published some very flattering photographs of our social development. These very figures which Life has published on the Race in economics practically deny the existence of the very people represented in the pictures it has published.

It is in the field of economics that the Race is being strangled, and all too frequently it is our friends who are tightening the cord around our throats. How can a Race publishing enterprise be expected to get advertising when Life broadcasts to the world that the black man is too poor to consider? Yet Life turns right around and prints pictures of our people well situated economically, to swell its circulation, so IT can get all the advertising revenue.

We expect competition in business, even from whites, but we want the kind that is fair. Many of us living in Northern cities will be shocked to hear that their top rating by Life is in a group where "most of them pay less than \$30 a month" for rent.

Less than a year ago the New York Times made a food survey of Manhattan for national advertisers, but when they got to Harlem, the point of the dollar brand of liquor sold was given the most stress. Yet Harlem is noted in the food industry for buying large volumes of certain brand breads and other groceries. Truly, we must watch our "friends."

**Savannah, Ga., News
January 31, 1939**

**DR. CLAYTON POWELL
SPEAKS AT COLLEGE**

**Tells of Part Negro Race Is
to Play In Life**

Dr. A. Clayton Powell, pastor of the Abyssinian Baptist Church of New York city, delivered a message to a capacity audience of students, faculty members and friends of Savannah at the chapel hour at Georgia State College yesterday.

"We are living in the midst of a collapsing society," said Dr. Powell "Any person who reads the headlines will agree that today's order is rapidly collapsing. Along the political front

THE NEGROES' SECOND EMANCIPATION

January 13th, 1939, Dr. A. Clayton Powell, pastor of Abyssinia Baptist Church, New York, addressed a large and appreciative audience, in Wheat Street Baptist Church, Dr. William Holmes Borders, pastor, under the auspices of the Civic and Political League, J. W. Dobbs, President. Dr. Powell took for his subject, "Our Second Emancipation." In a fine way he told the people of their first Emancipation from chattel slavery what they were freed from, and how well their fathers fought with hearts of gold for God and race, and the footprints they left upon the sand of time, for the youth of the race; generation after generation might read and build to higher and nobler heights in the world of what men do.

He then told in hard commonsense and sound logic, just how we were yet slaves and did not fully realize it; because we were so busy trying to be somebody else instead of Negroes, to discover ourselves and build out of ourselves, just as good a race, as other races had made of themselves. The burden of his talk was to make the Negro see the MAN that God made and created free and equal with all other men in himself, and to be as proud of himself and race as all other races were proud of themselves, and gloried in their personal achievement. He appealed to his race to quit imitating other people, and do some things so wonderful and great that other people would vie with each other, imitating Negroes like the white folks all over the world vie with each other in imitating our songs and spirituals.

Dr. Powell, unlike most so called Negro leaders, did not fool away the time of the occasion in building beautiful figures of speech and eloquent climaxes of scientific humdrums that did not make sense, but he spoke in the language of the masses. He told them how his race was bound in fetters of moral and mental slavery, detailing the forces that win, and gave his people the Blue Print to make out and solve their problems.

He has faith in his race, he has not lost hope, he said our problem can be solved, and it will be solved in God's way, through the Negroes themselves. He said it is not going to be necessary to resort to shot and shell like the North and South did during the Civil War, to free our race from chattel slavery and convert them into American citizens under the Constitution by amendment with the full enjoyment of the privileges and rights of citizenship as set out in the Bill of Rights, by Amendments to the Constitution.

We agree with the learned Doctor, this is our fight, and there is no place on our firing line for slackers or compromisers. We need only brave men, who are intelligent enough to discover the difference between security and personal liberty. Men who are willing to sacrifice life for liberty, freedom of speech, freedom of press, and the right of public assembly without molestation from any source whatsoever, except the law when we violate the law. No man can understand unless he knows what he means, and what it costs. Negroes largely must learn this lesson, and Dr. Powell pointed out to his audience what it meant and how to obtain it and enjoy it. Our freedom from slavery was a gift from God through man; but our freedom from discrimination, ostracism and persecution must be earned

by Negroes themselves in their struggle to the top. They must earn that he who would be free must strike the first blow for liberty whether it cost him all his gold or his life. That a cause not worth dying for is not worth living for. Mankind is the architect of his own fortune, and he need not expect to take any more out of life than he puts into life. We reap in proportion to our contribution, whether in goods, freedom or liberty.

Negroes are made of the same stuff that God made all other men, and the job is, to make them see it, and believe it after they see it. High self respect prevents man from imitating one another. Man must recognize in himself and achievement that what he produces is better than what the other fellow produces and therefore he expects to be imitated rather than imitating the other fellow. These are some of the lessons that we learned from the address of Rev. A. Clayton Powell, Jr., pastor of Abyssinia Baptist Church, New York in his wonderful address at Wheat Street Baptist Church, Atlanta, Georgia, January 13th, 1939.

—Union Review.

Integrating the Negro Into American Life

The basic difference between the northern and southern Negro rests in the fact that the northern Negro ran away from that which the southern Negro has the courage to face. Facing a problem requires an entirely different philosophy and approach than the man has who stages a retreat. Perhaps that is the reason why we find fault with the general trend of national conferences which as soon as they get underway degenerate in a large measure into a bill of complaint and grumbling. This is no substitute method by which the black man may properly integrate himself into American life.

It was the immortal Frederick Douglass who said a long time ago, "Men have in their own hands, the peaceful means, by which they may put all of their moral, political and economic enemies to flight, if they will but courageously, intelligently and valiantly use them."

Now the theory of the southern Negro, in his approach to life situations, is that he will attempt a program of adjustment, and that he will fight only as he finds it a court of last resort. This is sensible, for after all, Negroes as well as white citizens seek "peace, tranquility and happiness" the cornerstones upon which the founding fathers justified the creation of this government.

Quite evidently Mordecai Johnson, president of Howard University, sensed the unfortunate trend of the second annual Conference on the Negro and Negro Youth, when in his talk Friday afternoon, he said: "No government can be properly guided by the mere resentful protest of the people. A non-partisan national organization that should never lose sight of the objectives nominated here, should immediately be formed."

We want to quote what Dr. Johnson said Friday afternoon because it strikes squarely at the heart of what we said at length Friday morning to the conference immediately following the address of Dr. James M. Nabrit Jr., of Howard University, in the discussion of civil liberties and political suffrage. We did not see Dr. Johnson in the

audience, when we made our statement on this subject, but unquestionably we were thinking as one on a very important question vital to the American Negro.

The action of the conference in approving a continuation committee to be later named by Mrs. Bethune, indicates that the suggestion of Dr. Johnson will bear fruit, and that the objectives of the parley will not be forgotten. To strike directly at the core of what we were talking about Friday morning we want to say that there was too much of protest and complaint and not enough effort at working out a pattern of approach to common understanding with the group with whom difficulties arise. Put in simpler terms, the conference seems to generate into the technique used by kids when they fall out. One tells another "I'll tell mother what you did."

Rushing to the federal structure to tell what is going on in the states, without any attempt to implement a program of intra-state understanding is entirely wrong, as we see it. Not a word was uttered from this angle of the situation until we took the floor Friday morning, and precipitated what perhaps was the most torrid word exchange of the

We agree with Dr. Johnson that Mrs. Mary McLeod Bethune should be given great credit for her efforts to consolidate Negroes and develop better understanding, but it is the ideology of Negroes, who seem to think that the pattern of progress is fashioned out of simple protest, to which we object. It should not be solely a question in this country as to what the courts and other people are going to do about our problems. What are we going to do about these life situations ourselves?

We are in agreement with all of the program that has to do with a discussion of relief and every phase of federal administrative function, but as we said Friday, the men who wrote the constitution of the United States believed in state rights, and they wrote a fundamental instrument which gave power to the state controlling life, liberty and property of the individual. If Negroes or any minority group finally reach the goals they have in mind they must recognize this fact and come to an understanding with local sanctions.

But integrating oneself into local sanctions does not

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But integrating oneself into local sanctions does not

mean to a courageous soul that there will be acceptance of the status quo. It means as time passes on that an open forum will be found for understanding. That an honest effort will be made to make the other fellow fashion a program of living which you in part help to pattern. Basically, this is the philosophy which works for inclusiveness.

We do not mean by this that we believe in state rights. In fact, we believe in centralization of authority and uniformity of laws. But in reality we live in a different type nation. When we look outdoors and tell you it is raining, that does not mean that we want it to rain. We are simply stating the fact.

Take the question of suffrage which Dr. Nabrit was discussing. He devoted the entire talk to what Negroes are doing in various ways in the courts to establish their legal right to the ballot. So that no one will think that we oppose Negroes' fighting for rights in the courts it might well be pointed out here and now that this writer is leading in two cases before the Supreme Court of the United States. In one of these cases we recently placed our personal funds for the costs. We are definitely in favor of this method as a last resort.

But should the American Negro meet in national conference steeped in the belief that there is no way to think his way out of his difficulties other than to legally tie his advisory? Are we going to meet and look at, rather than through, our difficult problems?

In this respect we believe the Oklahoma Negro leads the nation. Today thousands of black men and women vote in this great state despite the fact that a vicious registration law, passed in 1916, remains on the statute books. Recently our state supreme court rendered an opinion invalidating residential segregation, and our recent Youth Legislature is in many respects the most outstanding progressive movement towards academic freedom in the nation.

Now all of these things did not "just happen" in Oklahoma. It is the result of an adroit, wide-awake, sensible pattern of approach on the part of Oklahoma's Negro citizens to a program of living. The techniques and methods used for better understanding between the two races are far in advance of at least the majority of Negroes who attended the Second National Conference on Problems of the Negro and Negro Youth. There is nothing which we have said here which should impose the thought that Oklahoma is the fabled Utopia, and that every question and every right has been settled down on the North and South Canadian rivers. Right and justice are something white men, and no supposed-to-be free people, have settled for themselves, so surely the Black Dispatch would not suggest that all of these questions have been settled for Negroes in Oklahoma.

Somewhere in the mental laboratory of the black man there should reside the thought that prejudice and hate is a problem in economics. Our condition in this country will not be such a mystery to many of our leaders the moment this viewpoint is compassed and comprehended. We think the grand woman, Mrs. Mary McLeod Bethune, understands and knows this. She is actually attempting to point the way towards integrating the black man into American life. Let us hope that the day will soon come when those to whom she beckons will not be dominated with the idea that by mere protest one has fashioned a substantial program of living.

Troy, Ala., Messenger
January 16, 1939

A North Carolina professor thinks that often negro names are much more impressive than those given white children. He cites the name of one negro lad who was called "And Seven Times Thou Shalt Walk Around Jericho," but his parents called him "Thou" for short. He might have added the negro who was named "Opium" because he came from "a wild poppy."

CAPACITY FOR SELF-GOVERNMENT

It has constantly been said and written, and now generally believed, that Negroes are incapable of self-government and the ability to intelligently use the machinery of democracy, and the record of the Reconstruction is cited in proof.

It is conveniently ignored that the South was financially ruined by (a) official incompetence prior to 1860 and (b) by the Civil War which the South started with characteristic stupidity; that newly-enfranchised Negroes never really controlled any Southern State; that racial bigotry and bloody terrorism which set up a color caste system and by disfranchising the Negroes turned the section over to an ignorant and inefficient political oligarchy, promptly made it a down-at-the-heels copy of Tammany Hall at its worst.

Since Negroes are not a great political factor anywhere in the U. S. and are no factor at all in the South, they cannot now be blamed for the widespread corruption in government which must be considered evidence of the incapacity of white people for the self-government of which they boast.

In Pennsylvania the former State government from Governor down is charged with numerous political crimes of serious character.

In Texas, along with the usual scandals and corruption which feature Southern politics, a singer of cowboy songs with no program at all sits in the capitol at Austin.

In Kansas City (which boasts of being the "most American" municipality) a regime battenning off vice, crime and corruption has been indicted by a grand jury.

In Philadelphia, Mayor Wilson has been charged with "protecting" vice.

In Chicago, the State's Attorney has charged a direct connection between the extensive and flourishing underworld and the City Hall.

In New York, a former Federal judge is indicted for the most barefaced corruption, a magistrate is accused of freeing criminals at the behest of the convicted James J. Hines, dispenser of New Deal patronage, and revelations of political corruption and alliances with criminals in Brooklyn have even shocked the great metropolis.

In Waterbury, Conn., the Mayor and 22 other officials are on trial charged with the boldest sort of political corruption.

ruption.

In Louisiana the corrupt and dictatorial regime established by Huey Long remains in power thanks to a deal with Washington which saved the officials from prosecution for violating income tax laws.

The general use of relief jobs and money in political campaigns is well known and has been charged by a Senate committee.

In view of these facts, where do white folks get off accusing Negroes of incapacity for self-government?

PASSING OF '38

By KELLY MILLER

The year of Our Lord, 1938, has passed into history and leaves behind it a wiser and a sadder world. Let us hope that 1939 will not reap the bitter fruit whose seed the dying year had sowed.

Many significant things have happened within the sphere of Negro life and interest; but none of them are calculated to arouse in him a feeling of optimism and hope. An optimist has been defined as one who observing a quart bottle with a pint of liquid says that it is half full, while the pessimist says it is half empty. So far as the Negro is concerned, 1938 has been less than half full and more than half empty. The sum total has been negative rather than nil.

In the prize ring Joe Louis won a spectacular victory over Schmeling, but this merely confirmed his title to the title to the world championship which he had previously won.

The Anti-Lynching Bill was defeated in Congress which leaves the elimination of mob murder precisely where it was before—to moral rather than to political agency.

The three white branches of the Methodist Episcopal Church merged into a single Denominational unit carrying with it three hundred thousand submerged Negro members. No one yet explained how this religious merger, effected along racial lines, can add to the spiritual glory of the Methodist Church as representing the Kingdom of God on earth.

The submerged Negro membership will be able to carry on only as Ham in the tent of Japeth. To the millions of Negro Church communicants outside of the Methodist fold this union must give great moral and spiritual offense. In the years to come neither the white nor Negro membership of this erstwhile spiritually alert communion will look back upon this transaction with any degree of moral or spiritual satisfaction. A Church founded on race distinction is not the church which Christ died to ordain.

The purge of the Jew in Germany is calculated to affect the American Negro indirectly and remotely rather than directly and immediately. It is as needless to make faces and shake fists at race prejudice as it is to denounce the wolf why he has made the "ewe bleek for the lamb".

While it is natural impulse for the Negro to join the chorus of condemnation against Germany's racial intolerance it might be more profitable to psycho-analyze the nature of the ferocious beast of prey. The racial intolerance of Nordic nations is well known. The rapidity with which the Hitler purge spreads throughout Southeastern Europe indicates that the mind already prepared and only awaited the evil suggestion.

Germany is confronted with a dread of over-population

and seeks to eliminate non-Aryan competition. It begins on top because the Teuton cannot compete with the Jew along the higher levels of life. This makes him all the more hated. Cain killed Abel because he offered unto the Lord a more acceptable sacrifice. On the other hand America, confronted with the dread of population pressure, seeks to eliminate the Negro from the arena of competition because of his alleged inferiority.

Racial prejudice neither needs nor heeds logical consistency. The Negro had better regard this explosive outbreak of racial intolerance against the Jew in 1938 with sober, if not with somber reflection, for fear that it forbodes the day when it might happen here.

The recent decision of the Supreme Court assuring the Negro equal but separate accommodations inures to great practical advantage, but places judicious sanction upon Jim Crowism wherever local sentiment may so desire. The decision like a two-edged sword, cuts both ways. He gains the interest, but loses the principal.

EDUCATORS DISCUSS NEGRO HISTORY

Only Few Negroes Attend

Although scarcely a half dozen Negro scholars avoided the fraternity conclaves and social gatherings of the Holiday season to take advantage of the sessions of the American Historical Association, some of the most profound and thought provoking discussions were devoted to aspects of Negro life and history. This association the most important of its kind in America, met concurrently with 11 other learned societies in the palatial Stevens hotel December 28, 29 and 30.

A variety of historical and social problems were attacked by leading scholars from the University of Chicago, Harvard, Yale, Columbia and other important institutions and foundations of the country. Since the Negro is an

integral part of American life nearly every one of the sessions concerned him. In addition, there were special papers and round tables which directly treated aspects of Negro life and history.

Oberlin College Great Influence Dr. Robert S. Fletcher revealed the great influence of "The American Missionary Association as an Anti-Slavery Society." This paper showed the influence of Oberlin college in the whole movement. Dr. Walter P. Webb is treating "The New South and the Share-Cropper" presented a conservative point of view. He said that it might be a good thing to develop a peasantry in America. Dr. Lawrence D. Reddick of Dilard university in presenting a critique of Professor Webb's paper challenged this statement. Professor Reddick raised the question as to whether a group held down to a permanent peasantry was not a contradiction to the democratic ideal.

Dr. H. C. Nixon, secretary of the Southern Conference for Human Welfare, said that the reason share-croppers suffer so much exploitation is that the share-cropper represents the three chief American groups which have enjoyed the fewest benefits of democracy: the farmer, unorganized labor and the Negro. Dr. Nixon repeated the grim formula of the southland, "The share-cropper skins the land; the plantation owner skins the share-cropper and

the northern and southern bankers skin the plantation owner."

Other interesting papers were those of Professor W. B. Hesseltine who restated the Abolition movement in terms of the Marxist dialectic and the class struggle; Dr. A. M. Schlesinger of Harvard on urbanization and Drs. Robert D. Meade, A. J. Hanna and D. D. Irvine on Jefferson Davis and the old southern Confederacy.

Prejudice at N.Y.U. in Ladies' H. Journal

Dear Afro-American

I am writing to call the attention of other readers of our group to the unnecessarily vicious paragraph included in the third chapter of Hughes Mead's (Chr. Dept. Creative Education, New York University) article "Ugly Ducklings" as published in the January issue of the Ladies' Home Journal.

This educator digresses from his specific cases of problematic children who have responded to individual attention to refer to our children as "all Gawd's chil-lun" and becomes specific only in so far as the classification of "black devils, imps, animals with claws, lazy lummoxes and disturbers of peace."

That such a man should occupy a chair in any university can only be deplored when we realize that such a passage was allowed to pass censorship of any creditable magazine. I have written my protest to the editor and hope that all other colored mothers will do likewise.

(Mrs.) MARIE C. ROBINSON
1228 N. 57th Street
W Philadelphia. Pa.

TWO MEN THE RACE SHOULD REMEMBER

The name of Arthur A. Schomburg and the name of James Weldon Johnson, called from the stage of physical action among us in 1938, must ever be kept fresh in our memory. With all they achieved, tens of thousands of their own race do not yet know them.

Each left monuments of literary and cultural achievement; each spent his best years in season and out that we might enjoy the more abundant life; that we might feel proud of our racial identity. Each day, directly or indirectly, we receive beneficial reactions from their life work. But we take them as a matter of course, and seldom, if ever, pause for a thought of gratitude.

Arthur Schomburg was a bibliophile. For years he was an official of the Bankers Trust company in New York City in charge of foreign mails department with scores of white employees under him. But Schomburg's glorified hobby was collecting from every section of the world, from ancient times to the present, everything in any way touched in production by black hands, whether it be books, pictures, statues, manuscripts, unquestioned records of black achievement in any form. His results became so famous that more than a decade ago the public library of New York purchased a portion of his collection for \$10,000 and officially named them "The Schomburg Collection," where they are now assembled in the 135th street branch.

Later Schomburg was made curator of the collection, given ample means for pursuing his researches, and much invaluable material was added. There will be no more interesting study during the New York World's Fair. All America must forever remember Arthur A. Schomburg, who died with less than a hundred dollars in cash money. What a contribution!

James Weldon Johnson, student, scholar, author, poet diplomat, eternal apostle of human-justice and pungent debunker of prejudice, left a record in many books. All America, black and white, should read his "Negro America: What Now?" as the Christian Scientists read Mary Baker Eddy's "Science and Health." It is brief but glitters with truth like diamonds. He said he wrote it for blacks, but presumed some whites might see it. A hundred million should see it, word by word. His truths fall heavily upon us, and it in-

spires the soul of all. All America must forever remember James Weldon Johnson, who had a tragic death in the midst of his highest service.

—Chicago Defender.

Shaw Prexy Sees Ownership Fallina

Contributions to Culture Are Chiefly Individual, He Says

RICHMOND—Speaking before the Richmond Negro Forum Council on Sunday night, Dr. Robert P. Daniel, president of Shaw University, advocated the return of colored people to farms as a means of getting into the main stream of American life.

He deplored population drift from the farms to the cities, saying that many migrants go on WPA or relief rolls. "The farms are the main sources of production," he said, "and food is one of our chief necessities."

Less Own Land

Since the depression, he declared that there are 70,000 less colored people who own land, while 300,000 more whites own land.

He pictures colored people as a group outside the main stream of American culture. "We have no part in the great scientific movement in this country," he declared.

"Occasionally we get a member of our group on the inside as a special contributor to some phase of the movement, but generally speaking, we are on the outside of the main channel," he said.

"As a group, we are tempted to over-emphasize our attainments," Dr. Daniel stated. "Often times we are selected to be advisors or consultants on colored affairs, but not on the affairs of the American people as a whole," he added.

Plays Minor Role

The speaker said that often there is rejoicing when a colored actor is shown taking part in a moving picture, but "the major parts are assigned to the group in the main stream of American culture."

He advised colored people to



DR. ROBERT P. DANIEL.

quit fooling themselves to the point of believing that they had "arrived."

"We are only beginning when we get into the main stream," he maintained.

Some Feel Inferior

Dr. Daniel pointed out that in a joint meeting of white and colored college presidents, the colored executives were afraid to match capabilities with the whites.

This, he said, showed that training had not lifted the inferiority complex from some colored men.

Another mistake made by colored people, the speaker cited, is over-rating average performance. "When one does something once, fairly well, we are likely to say that he is famous, forgetting that he has not perfected the art over a long period," he declared.

can be found wherever the "Negro National Anthem" is sung.

"Sing a song full of the faith that the dark past has taught us,

Sing a song full of the hope that the present has brought us;

Facing the rising sun of our new day begun, Let us march on til victory is won" . . .

Beautiful as these words may be, they cannot be made to become the sentiment of a national hymn. "The Star Spangled Banner" is our national anthem. For heaven sake, let us learn to sing it. It is difficult enough.

WHY AN ANTHEM?

The attempt to force upon the American people a so-called "Negro National Anthem" is both ludicrous and dangerous. If we admit beyond a shadow of a doubt that American blacks, in the very nature of specific provisions of the United States Constitution, are citizens of this country, then it follows logically that our national anthem is that which is generally accepted and sung by all of the citizens of this country.

The 15th Amendment to the Constitution abolished slavery. The 14th Amendment states "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States . . ." Unless we wish to circumvent the meaning of this amendment by putting ourselves outside the pale of the application implied therein, we should not muddle up the stream of our freedom and citizenship rights by the creation of a farcical separate national anthem.

When the late James Weldon Johnson wrote the words to his "Lift Every Voice and Sing," he was prompted by a motive which has been prostituted by injudicious minds. As principal of a high school in Florida, Johnson sought to compose for his student body, a poem that would inspire them to higher heights. The special circumstances that gave birth to it remove any question as to the purpose and intent of the author.

Are we not polluting the stream of democracy; are we not contributing to segregation and discrimination when we undertake the promotion of a separate national anthem?

One fortunate aspect of the "Negro National Anthem"—although the music was written by Johnson's brother—is that it is beyond the vocal range of the average person. In fact, nobody knows the tune and words thereof except those few persons who try to force the anthem upon the people. The efforts at singing this anthem are met on every occasion with pathetic failure. So many discordant notes are registered that even the casual observer not knowing the historical circumstances of the hymn would be inclined to think, on hearing it sung, that a large part of the audience had imbibed spiritus frumenti too freely. For there is more harmony in a quartette of drunkards singing "Sweet Adeline" in a barn room than

Black Race Prejudice Just As Bad As White

By WILLIAM PICKENS

"They are just old things out of the gutter, and their own men don't want 'em,—that's why you see 'em with our men!"—Believe it or not, that's what I heard from the lips of two colored women in New Orleans, alone one of its avenues, on one of the nights of Christmas week, at about 2 a.m. That is not only the meanest race prejudice but the most miserable lie, and an exhibition of the most pitiable of inferiority complexes. This I have heard before always with disgust at its coarseness, but never before have I written about it or spoken publicly about it.

But on this occasion its dishonesty and wickedness were especially impressed upon my mind because I had just left the company of a group of so-called "white" persons, who had previously come by my house, to call on Mrs. Pickens, because she was unable to get out,—and I had enjoyed the evening with them, as escort and friend of the lady from London, member of the British parliament and glorious worker of mankind everywhere.

What an insult was that dirty remark to a type of woman like that! Leaving my house we had gone to several places, including Aaron Douglas' apartment, Langston Hughes' "Suitcase Theatre,"—and then to the Savoy and to Small's.

That was my first time at Small's, although our association has had many affairs at the Savoy, and the great Annual Comus Society uses it also for its annual social. I had never but once before been to anything like a night club at the Savoy, and that was also when the lady representative of the chief Berlin newspaper, wasterritorial agitation, which start-visiting us, and friends in Germany, where I then had many friends had written their request that I show Kaethe Witkover about New York and help her to get good way of Kaethe and of the many photographs for the Berliner-Tageblatt.

Still another anticipatory move made by France in the great French territorial chess-

game in Eastern Africa was the concentration of several thousand dark-skinned Zouaves on the border between French Somaliland and Italy's recently conquered Ethiopia.

The picturesque Zouaves, in vestees, pantaloons and broad round frezzes are strict disciplinarians and considered among the best trained fighters in the world.

Concentration of these fighters and the dispatching to Dibouti of two French warships, constituted France's answer to the possible seizure of that port by Premier Mussolini, in connection with Italy's threatened expansion of her East African empire.

Djibuti, a strategic point, lies between the Red Sea and the Indian Ocean, and is the terminus of the railroad to Ethiopia, which runs directly to Addis Ababa. Control of Djibuti would therefore give Italian Ethiopia a world outlet for her goods and provide an ideal military base for Mussolini's warriors. It is estimated that Italy has 80,000 troops in East Africa ready for active duty.

Despite this apparent threat, Not the women whom you see French Colonial Ministry officials said this week: "The eventuality they are not often to be classed of Italian invasion of French Somaliland has not been envisaged." In some informed sources it was believed that Italy's present action and maneuvers are part of a studied campaign to win colonial concessions when Britain's Prime Minister Neville Chamberlain visits Rome Jan. 11-14.

On the other hand, France feels convinced that England is fully apprised of her position—that France will yield none of her East African empire, even if Italy's territorial agitation, which started on Nov. 30, came to war.

I reflected when I heard that dirty remark: Did people who did not know me, think in that low way of Kaethe and of the many other fine women of the so-called "white" race, when they go along naturally with colored friends, friends whom they respect and honor?

God! What a world!

And this lady with whom I had just been,—and the other ladies in the group, two of them being colored women, whose names you would know,—and the men of the group, all white,—all people of "parts"; among them a man who was a physician graduate of New York's best school of medicine, and his wife.

The other women were active in the Spanish Aid Societies of this city. That is one reason why they asked me to accept the honor of escorting the British Parliament lady: she had been to Spain, and so had I, and we could talk about that. It seemed to have been her first visit to America, and I could tell her about the colored people, and our aim—at democracy here,—our great AIM even to eliminate color barriers from it.

I noticed that the British woman did not drink: she and I ordered gingerale or coca cola or water when the others ordered their drinks. She did not smoke, but she danced beautifully and joyously. She was so gracious that she even danced with some unknown black man who approached us and asked her, after having seen her dance with us,—and perhaps who thought of her as did those two maligning colored women on 7th avenue.

Then the women whom you see with intelligent colored men,—they are not often to be classed with gutter people. They may be Ph.D.'s from Columbia, professors in colleges, eminent workers, and very cultured citizens.—Then there are the cheap people, as also among Negro women.

PROTEST TO FIRM USING "NIGGER" IN ADS GETS RESULTS

Sol Nathan, Official,
Decides to Correct
Catalogue Error

Detroit, Jan. 5 (ANP)—Recently, while scanning the pages of a catalogue printed for the B & N Sales, Chicago firm specializing in premiums, novelties and carnival goods, Isaac Jones of Detroit, contact manufac-

turer, ran across this item:

"No. 2831—Nigger on Pot-Novelty. Attractive, laugh-provoking figure made of porcelain and finished in assorted colors." In a letter to the firm, Jones asked: "If this article is finished in assorted colors, why did you point out only the colored race, with the word 'Nigger'?"

His complaint brought quick response from the offending company. Sol Nathan, an official, assured Jones: "We feel that it is unnecessary to assure you that it was entirely unintentional; nevertheless we wish to offer you our deepest and sincerest apologies for this reflection on your race. You may rest assured that this word will not appear in any of our future catalogs."

How Lies Get Into History

JAMES WELDON JOHNSON
WAS NOT A 'WHITE
NEGRO,' NEVER WANTED
TO 'BE WHITE'

(By William Pickens for ANP)

THE READER'S DIGEST, for December, 1938, makes a serious historical blunder under "Childhood Recollections," on page 59, it quotes something from Charlie Chaplin, telling about his poverty as a London child; and then it quotes something from "The Autobiography of An Ex-Colored Man," which the DIGEST passes off as a statement of the childhood of James Weldon Johnson, in which Johnson as a little schoolboy is made suddenly to find out that he is a Negro, and to show a very unworthy inferiority complex because he is not white.

A hundred years from now, when all who have known Johnson are dead, this stuff in the Digest would be used to prove that he was a white Negro, and awfully HURT by being of the Negro group.

Well, here's the truth for the Digest editor, who perhaps never met James Weldon Johnson: "The Autobiography of An Ex-Colored Man" is not the story of James Weldon Johnson. It is the story of one of Johnson's white-colored phums, a Negro lawyer, and the story is written down by Johnson in "auto-biographical" style, as a fiction, which did not have to follow faithfully even the real facts in his friend's life. Johnson himself was a brown Negro, raised

in Florida, and who could not have passed for "white" anywhere in the world.

The Negro lawyer whose story Johnson tells in "An Ex-Colored Man" lived in a part of the country where there was no color line in schools, grew up and married a white person. When Johnson came north, he and Wetmore (that was the name) ran together and became intimate friends. Johnson wrote Wetmore's story, with the necessary embellishments to make it sell, and published it anonymously as "The Autobiography of An Ex-Colored Man." It had to be published without the name of the author, for it was to make its hit on the gullible public as an actual biographical statement,—and Jim was so visibly a Negro that his name would have destroyed that illusion, for all those who knew him or could ever see him.

Besides, James Weldon Johnson himself never had any such inferiority complex as that which makes this "Autobiography" entertaining. In fact, Johnson had almost a boastfulness of his being a Negro, and of his Negro people. His real autobiography is "Along This Way," one of his last books. If I had written an honest criticism of "Along This Way," I would have had to say that in spots it shows almost too much of a complex of superiority of things, features and qualities Negroid,—as many of those (especially white people) who did not write their criticisms, did say, in friendly and fair spirit.

Therefore, let the READER'S DIGEST and all its readers, be informed that under "Childhood Recollections," they have not given any recollection of James Weldon Johnson, but a recollection of one of his white-colored friends, legitimately embellished, no doubt under the license of fiction. To take that statement for truth would tend to justify the detractors who have said so falsely for years that James Weldon Johnson "wanted to be white."

That is how lies get historical rating as facts. That is the American way. For example, today, not one white person in America out of each half million knows that Sir William Phips, First Royal Governor of Massachusetts Colony, was a Negro. You can find his name in all your cyclopedias, but no mention of that fact.

OFFENSIVE EPITHET IS DELETED

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Force Novelty Firm To Quit Use Of N--- In Book

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Questions And Answers

Conducted by W. R. MERGUSON

This department, designed to answer questions of FACT only, is for the benefit of Courier readers and their friends. If inquirers desire private answers, they should enclose a stamped, self-addressed envelope and 10 cents with their questions. Address all questions to Questions-Answers Dept., Pittsburgh Courier, 2628 Center Avenue, Pittsburgh, Pa.

Kindly give me information as to where I can apply for a job on some steamship line.—Charlie Figgures, 3482 CCC, Alexandria, La.

Consult any steamship line in any port, such as New Orleans and New York.

Give name and address of any concern which you think will accept songs for publication, also the address of Jimmie Lunceford.—Luther Barrett, Sloat, Calif.

Consult music publishers such as Clarence Williams, 145 West 45th street, New York City and W. C. Handy, 166 Broadway, New York City. Jimmie Lunceford, 17 East 49th street, New York City.

Kindly give me the name and address of a colored hotel in Detroit, Mich. Johnnie London Jr., 218 Avondale avenue, Houston, Texas.

A. Hotel Norwood, Detroit, Mich.

Q. In what year was Abraham Lincoln born, and in what year did he die?—Miss Fannie Peters, 316 Augusta avenue, Richmond, Va.

A. Abraham Lincoln, 16th President of the United States was born in 1809, and assassinated in 1865.

Q. Will you furnish me with the names of persons who are in a position to give me the information on the possibilities and opportunities of the Negro in business, i.e., the possibilities of the Negro obtaining employment in the field of commercial and social work?—Oscar S. Gaither, Box 82, Berwind, W. Va.

A. This information which you seek will not come from individuals but will come through your own observations and reflexions. Your first observation shows that all business in a colored neighborhood is conducted by Jews and other foreigners and most of them take your money without giving you employment or anything else in return. Not only that, you pay higher prices for inferior goods, such as was

the case only a few days ago here in Pittsburgh where a number of these unscrupulous merchants were convicted after having sold quantities of short weight goods and spoiled meats in a colored neighborhood, and to colored patrons. This exposure was not brought about by colored people but by the public health department. When a group of people does not care what is sold it, then anything will be sold it.

Many people ask us what are possibilities offered in business, and we answer that business and industry offer unlimited opportunities to persons possessing the necessary capital and a thorough knowledge of business ideas and principles. All big business is based on organization, a concept which the colored man has failed to grasp up to the present. Slip shod methods and businesses conducted on a shoe-string basis offer no opportunities. To succeed today, with ever increasing competition, in business, one must excel and have a tenacious perseverance to do or die in the attempt.

Q. Do you know of a colored institute where a single man may select a wife? If so let me know at once.—Walter Rich, Brummitt, Ark.

A. We regret to say that we do not have a list of institutions which supply wives to prospective husbands.

Q. Who is the greatest colored singer and what is her address? Hazel Geraldine Rogers, Box 627, Jacksonville, Texas.

A. Marian Anderson is said to be. Her address is care of S. Hurok, Carnegie Hall, New York City.

Q. I wish to know which is the larger: North Carolina Mutual Life or Atlanta Life Insurance Company?—Freddie McLaughlin, Dunn, N. C.

A. We cannot reply with precision. These companies are in a better position to give you this information.

Q. Where can I get illustrated post cards of New York City?—Alexander M. Bean, Chris-

tiansted St. Croix, V. I., Box 51.
Eagle Postcard View Co., 279
Fifth avenue, New York City.

Resent 'Rastus And Mule' Joke Leave Boy Scout Banquet

NORRISTOWN, PA.—Most of the 16 colored persons present last Thursday evening at a Boy Scouts dinner given in City Hall walked out when an out-of-town Boy Scouts official told a "Rastus and mule" joke freely interspersed with "dis ere" and "dum" and other dialect.

Among those who left the dining room were Rev. W. W. Jacobs, pastor of the Mt. Zion A.M.E. Church, and Mrs.aisy Slater, 1211 12th street, and her son, Richard.

"We felt that the speaker used poor taste in the selection of his story", said a spokesman for the group. "There is a time for every thing and we felt humiliated by a story that, under other circumstances, we ourselves might have laughed at."

Colored Youth Ignorant Of Racial History

"Tragedy", Says Judge
W. C. Hueston In Public Address

William C. Hueston, commissioner of Education of the Grand Lodge of Elks, told an audience last Sunday afternoon at Leonard Irvin Lodge, 17th and Vine streets, that "one of the tragedies of colored youth was that he did not know the contributions made by their ancestors to the building up of America."

Hueston was one of several speakers who addressed a mass meeting in connection with the Elks membership drive being sponsored in this city by the United Lodges and Temples, of which William P. Webb, exalted ruler of the Irvin Lodge, is chairman. Hueston and Grand Dt. Ruler Abbie M. Johnson are co-directors of the national drive.

Other speakers were Webb, Mrs. Evangeline Bingham, Dt. Ruler of Carolyn N. Irvin Temple; and Mrs. Smith District Deputy. The Leonard C. Irvin band furnished the music.

Collaborating with Webb, locally, are: Harry Eddicks, secretary; Mrs. Minetta Dobson, vice chairman; and Magistrate Edward W. Henry, treasurer.

Demands Negro Historians Direct Attention To Forces Shaping The Race's Destiny

W. Va. Supervisor Says Our Past Is Glorious, But Present and Future Frown With Consequences, in Cincinnati Address.

CINCINNATI, O., Feb. 23—While paying overflowing tribute to the marvelous stimulation given to Negro history in America by Dr. Woodson, I. J. K. Wells declared it to be the duty of our leaders and historians today to direct

the speaker pointed out that the concentration of wealth in a few hands is subversive to a free press, it establishes plutocracy, means to corruption of the electorate and more or less discourages the little investor from attempting to enter competitive business and is dangerous for the citizenry in general. It is especially dangerous to minorities. "Since we purchase almost no stock in gigantic corporations are absolutely our only expression of any racial effort toward concentrated strength. We must give our companies larger support."

"I am an ardent supporter of the Negro History movement, but I wish to say that if we do not begin to study and to cope with some of the powerful forces now re-making the world and re-shaping civilization itself, we need not and shall not be able to be concerned with the Negro's history tomorrow. We need additional and new approaches to the study of Negro History," asserted Wells, West Virginia educator, here Sunday in an address before a mass meeting of Negroes in Cincinnati.

SAYS RACE BIOLOGICALLY SHORT-CHANGED **RACE HAS HISTORIC STAKE AGAINST MORE COLONIZERS**

Declaring the race is being biologically short-changed, because neither medicine nor education, nor the home nor church has fostered or produced a plan for intelligent re-welfare of the Negro not only in production of the better-privileged citizenship, statistics from the Census Bureau were cited showing the per cent of Negro population of 11.9 per cent in 1890; 11.6 per cent in 1900; 16.7 per cent in 1910; 9.9 per cent in 1920 and 9.7 per cent in 1930, had relatively declined from one-eighth of the nation to less than one-tenth in 40 years. "Too many of our important families with or without cause are biologically, and socially failing the group. Numerical strength for social, political and economic reasons is of immense historical importance. We must stop this dwindling ratio in our population history," the W. Va. supervisor cautioned.

WEALTH CONCENTRATION DANGEROUS TO MINORITIES

new admixtures and colonial con-
fusions. It is of vast historical im-
portance to us," Wells asserted.

SAYS WATCH SCIENCE

Just as gun powder, the gift of science, reduced all men near equality in defense and protection, in a decisive battle of the world, the West Virginian pointed out that science and invention must be watched as holding the keys to decisive discoveries and inventions of the future. It will be important to our history to more and more participate in this field.

THE JEWS' MISTAKE

The proscription and expulsion of the Jews of Germany is forecast for that same great race in the United States by the speaker, who analyzed the Jews' mistake as relying upon the acquisition of wealth for his national protection while showing either contempt or insufficient interest in the welfare of those from whom and upon whom he secured his treasure.

SUGGESTS TWO ROCKS

"Today, to override segregation, crime, poverty, biological suicide, colonial conquest, ignorance and irreligion, the seven horsemen of our apocalypse," concluded Wells, "we must develop in the Negro his mind and his soul as the greatest safe rocks of our destiny."

Wells spoke here under the auspices of the School Men's Club of Cincinnati, of which George Hull is president.

HIGHLIGHTS OF NEGRO HISTORY

BUILDING NEGRO RACE PRIDE

Again the Aryan press tells the story of a Negro girl born among the common classes of South Philadelphia, of Marian Anderson, a story which if read to the young Negro in the home and school room ought to help much in building up race pride. By menial labor her widowed mother kept up their poor but deeply religious home. Without the church Marian could not have reached the pinnacle of fame.

Marian is the result of the united effort of an afflicted people to help her realize her dream. She was the mainstay of the Union Baptist church. In her was such rare and gentle beauty that the blows and rebuffs of a brutal world could not embitter or defeat her. Marian was a brave, broad, and unselfish soul, and the bafflement of getting nowhere in play of her over-satiation, a profoundly human face.

"We" is her expression of her movements. She has not given her the self-centered mentality of the usual singer. Marian as a small child was possessed by music. Her first keen wish was for a violin. She played it until her soul outgrew its limits. Then a piano appeared. By the time she was eight she already revealed rudiments of a contralto voice that amazed her hearers. They felt it so remarkable that she ought to charge money for her singing.

All through her school days Marian earned money. She sang in her own church and other churches in Philadelphia. She charged from fifty cents to two or three dollars and car fare. She had the astounding range of two voices. In the choir she had learned to sing all four of the voices. In her own community she was loved and regarded with devoted pride. Her presence was expected on any program.

But she knew and her mother knew that she was destined for a far wider field, and for that she must have teaching that would carry her over into that world from which her countrymen shut her out. Hungry for guidance, Marian went in her early "teens"

to apply for instruction at a certain university. She waited a long time in a bleak ante-room. Finally an ill-bred young woman emerged from an office and stared at her saying carelessly, "Well we do not take colored."

Doctor Lucie L. W. Wilson led her to an audition where Guiseppa Boghetti was advised as her teacher. One hundred twenty-five dollars was needed for the lessons. This sum, enormous for the Andersons, was raised through the efforts of the members of Marian's church. Her teacher entered her in a contest of the Philadelphia orchestra in Lewisohn Stadium in New York. Marian was the winner.

The manager of the contest who sought out Marian and put her under contract, only exploited her and for nearly three years, desperately poor, she struggled with the bafflement of getting nowhere. It came to her that she must go to Germany and immerse herself in its language and supreme classic tradition of song. So she sailed for Europe. When she returned in 1936 she was a world celebrity. In America with one song she swept her audience off its feet.

But the mere possession of a fine voice was not sufficient. She must have two other rockbound, inherent powers, the will to work and exceptionally perceptive and projective emotions. Whatever is in the soul of the artist is projected to and stirs the heart of the listener. All great artists are people of developed soul. Marian Anderson was born with such a heart; and through the medium of the world's greatest music she has become one of those rare ministers to the hungry for poetry and lyric beauty shared by all.

Paris, as would be expected, went literally wild over her. London eagerly capitulated. Central Europe, in whose music she has reached towering expression, went mad about her. In the summer of 1935 I first heard her, in a small salon at Salzburg, before an audience hand-picked from the great musicians of the world. Some of them were too dumbfounded to say anything; others wonderingly shook their heads.

and declared hers a voice in a century and her interpretation of classical music phenomenal.

She is a true concert singer. Her repertoire is full of great operatic arias, especially in the noblest classic ones to which she brings inspiring breadth of style. She is a singer who travels the whole world over bringing music in its most natural form to people of every class and sort and doing it without the externally glamorous accouterments of the theater. Her grip upon the public once attained is steel.

Marian Anderson's voice is a contralto with a range of three full octaves. The upper half is brilliant, the lower of hair-raising depth the like of which I have never heard. She is constantly expanding her voice to include new types of music and language. Soon she is going to withdraw from fame for some weeks to live obscurely in Italy where she can speak and think Italian.

The whole world knows her now. She has sung in every capital in Europe, has had all the proverbial and novel forms of adulation. She filled audiences with wild enthusiasm throughout Russia and South America and in her own land has won vociferous acclaim. She is a powerful musical attraction that people mean when they speak of the "good old days." The concert is waning for his family. Youths whom he fin- want of magnetic singers. Six are today box office sell-outs. Marian is one of them.

In the next two years she has not room for one additional concert engagement. She is booked solidly through. She is young and noble to look upon. When she stands on a platform, exquisitely dressed by Paris in white or gleaming brocade, she appears the ripened mistress of a great art. She is one of the proudest ornaments of this country.

And when at the close of each concert, she sings a group of Negro spirituals, and sings then with devoted sincerity and tender reverence; the faith of Anna Anderson, her religious mother, animates each thrilling note. The simple shining belief, directed through the character and will and genius of her daughter, has stood by her. A way did come — Marcia Davenport, "Colliers."

Not by Legislation, or force, or cajoling will we advance, but by the way of Marian Anderson; by character and merit shall the bars of prejudice fall.

HIGHLIGHTS OF NEGRO HISTORY

BUILDING THE NEGRO'S RACE PRIDE

While we are in throes of discussion over "social equality," we forget history proves our black intellectuals to have won by personality, not to have gained by law. Lemuel Haynes preached to a white congregation leading sermons in Colonial days and published Vermont Commentaries on the American Revolution. Ira Aldridge of Baltimore very early settled the problem of equality. Pupil of the great artist, Keen, Aldridge appeared as Othello and other Shakespearean characters. He was decorated by rulers of European countries.

Over a hundred years ago North Carolina then ruled by her finer types, knew nothing of present social distinctions. John Chavis, a full-blooded black man, attended Princeton. Under private instruction he later completed the course of study of what is now Washington and Lee university in Virginia. Chavis was recognized as of such high scholastic ability that he opened a school in North Carolina and had for his students children out of the finest white homes in the state.

Some of his pupils boarded with his family. Youths whom he finished afterwards held distinguished position in the state; one became a United States senator; another was governor of the state.

He taught the sons of the chief justice of North Carolina and children of other aristocratic families. North Carolina recognized him as a distinguished son. His school was regarded as the best in the state. All accounts agree that he was a gentleman. He was received socially in the best white homes and sat at their tables.

The young woman who refused to make up the bed of Booker T. Washington and to whom gifts were sent from all over the nation, proves our retrogression from the intelligence of North Carolina one hundred years ago. The blood of the descendants of felon and prison debtor has spread itself over the nation and largely color our attitudes, showing we are not in advance but behind the spirit of the old South.

We have a John Chavis today in Kansas. There we have a scholar who refused to drink down the

doctrine of Negro inferiority. Blanch Kelso Bruce, after graduating from the Kansas State university at Lawrence as valedictorian, in 1900 opened up a new line of work for a colored man, proving that personality can nullify race discrimination. He has conducted a highly successful school for white boys. White leadership have crowded their children into this school.

He prepare young men for commissions in the United States army and navy. He successfully prepares students for entrance to the Naval Academy at Annapolis and the army academy at West Point. During the past 20 years he has prepared 1800 boys and men for commissions, some of them the sons of prominent white men. Some of the army officers, senators, governors, U. S. judges and U. S. representatives. He is known in the army and navy circles as a "maker of admirals and generals." Aryans are open-minded when it comes to recognition of genuine ability.

This makes me think of the visit of Frederick Douglass, who thus effected white people, to Atlanta, Georgia, some years before his death. He came to speak at the opening of a newly erected church of my father. Great throngs of colored people gathered at the railway station. The lodges and varied organizations were there arrayed behind bands in their colorful regalia and the school children were there en masse. He was then perhaps the South's most distinguished son.

Douglass, white-haired, rode in the procession in a carriage drawn by six horses. My father drove the span. There was a long line of parade. Many white citizens closed their doors and drew down their curtains as the procession made its way through the city. Later many white citizens brought their chairs to the church to listen to one of the most brilliant orators that the nation has produced. This church was seated with opera chairs and had the finest stained glass windows of any church in Georgia, they having come from abroad.

This large church was unable to accommodate the great throng drawn by the silver-tongued orator and there was a general demand that he speak in the city hall. There he won respect and affection and in his departure

there was quite a different spirit among the white people from that shown upon his arrival. I remember how on leaving he gave each child of our family a dollar.

Again I saw this great son of Maryland at the National Republican Convention at Minneapolis in 1892. Douglass sat upon the central platform in the second row directly behind Mark Hanna, the chairman. His white hair, worn long, made Douglass a conspicuous figure. When he entered the band, suspended high above the audience, was playing "Yankee Doodle" and the North was cheering and waving tribute to their song. At its conclusion the great audience took up the cry, "Douglass! Douglass! Douglass!" They would not desist until he had come forth to speak.

Then the band caught up the air "Dixie" and the South sprang to her feet to sound forth her acclaim. Women threw away their handkerchiefs, the men their hats and canes and strove to express their love for the Southland, and this old Negro strain. It was not long before the audience wanted again to hear from Douglass. From instinct, perhaps, they realized he would not much longer be upon the earth and again the convention hall: "Douglass! Douglass! Douglass!" And again the illustrious son came forth and spoke.

The Frederick Douglass Home I stood in the home where Douglass died, the place black women of race pride had bought that it might always stand

A precious momento in this land, Of Douglass, who fought for Negro right, When race faith shone with feeble light, That other black men might attain the honors he had toiled to gain.

Here stood the bed on which Douglass slept, The robe the family proudly kept; His coat, his hat, his jeweled cane. I handled them with mingled pain,

These the gifts of European kinds. Letters with noble's offerings, Highest praises they had written down,

Of his great gifts, of his renown.

Black Mary Talberts, you little knew

What you were doing when you

drew
Your plans to preserve the Douglass place.
You were guarding history for your race.
Standing there looking out o'er the sweep
Of land and sea, impulses leap Within us. The resolve stirs to be True to his ideals. We can see That we to this race, too, owe a debt,
To lift higher standards as he set, Each helping to blaze out a highway
By which black youth may climb today.

Upon the walls of the Negro home and school room should hang the pictures of these great Negroes and their story should be often told to develop race pride that will cause the young Negro to strive to be of the greatest possible service to his day and nation. The Aryan race knows its history. It feeds its youth upon the tradition of the race's heroic achievements. By this method they rose to the position of a proud conquering race.

Today their is retrogression among whites because their literature has stooped from this high plane the emphasizing of that which was ideal and that makes for race strength, to caricature and the emphasizing of crime and folly.

In their disparagement of black people they established a "complex" that now strikes out against their own. Intellect has taken the turn of mockery of all that was once sacred and that was the foundation of Aryan advance.

Answers Critics Who Call Him Self-Respect Is Issue, He Says

**Claims Race Would Not Be Cast In So Many Flunky
Roles On Stage and Screen If Actors Like Muse
and Robinson Had Fought For Dignity of Race.**

By REV. CORNELL E. TALLEY
Pastor Central Baptist Church, Pittsburgh

I wish to relieve the young ministry of our denomination who attended the National Baptist Sunday School and B.Y.P.U. Congress which recently met at Tulsa, Okla., from the so-called "un-Christian" act of fighting successfully a motion to visit a shrine erected at Claremore, Okla., in memory of the late Will Rogers.

The young ministerial delegates had no part in the fray. I was the person who first registered an objection. This unexpected nationwide criticism would make one believe that I have committed an unpardonable sin.

My action may be a disgrace to the race, to the ministry, to the denomination and to the Congress, and if our older and more sensible brethren see it that way, I am very sorry. On the other hand, I HAVE NO APOLOGIES TO MAKE. In the event of a similar occasion, I would make the same stand.

**FOLLOWS EXAMPLE
SET BY DISCIPLES**

Jesus, in sending his disciples to their mission, bade that they should go first, "To the Lost Sheep of the House of Israel." He told them to go "Preach, saying the kingdom of heaven is at hand." As this Jewish preacher was sent first to the Jew, in like manner the Negro minister is sent to the Sons of Ham. The commission of the Negro minister is to preach the gospel of the Coming Kingdom. All the preaching in the universe can do very little toward ushering the kingdom into the world until individuals are worthy for its reception. As long as Negroes will bow and scrape at shrines of individuals who fail to respect them as decent people, the kingdom will not come.

The present economic status of the Negro is a stinging example of the Kingdom's failure to come. The responsibility for this failure is placed directly at the hands of

Not only did Clarence Muse and Bill "Bojangles" Robinson criticize the stand which I took in this matter; but a copy of the National Baptist Voice, of which Dr. R. C. Barbour is editor, has been sent to me. The editor speaks of this matter in an editorial column, under the heading "RADICALISM." He takes the stand that my position was "reckless" and "filled with the imagination of youth." Personally, I wish to thank Mr. Barbour for calling me a "radical." I take it as a compliment for Webster's unabridged dictionary defines a radical as being one who thinks to the root of things. However, I cannot understand the sudden change of the editor's position on this matter. In the midst of the fight Mr. Barbour was one of our most zealous supporters. In fact, his spirit was so high that after this matter was settled, Mr. Barbour arose in an effort to get Congress action in the form of a protest with regard to rumors of Negro segregation to be had at the World's Baptist Alliance to meet in Atlanta, Ga. The manner in which our esteemed editor has cooled off is very strange. Mr. Barbour, may I remind you that Jesus says, "Because thou art neither hot nor cold, I will spew thee out of my mouth."

The current race problem furnishes the Negro minister a most challenging as well as thrilling opportunity to render service. The minister who would have a following must always take a kingdom stand in the midst of a crisis such as this. However, the thrill will easily become a burden unless he has the bulwark of the Holy Spirit to be courageous enough to stand by his convictions. Ministers of all ages and races, the people cannot hear unless there is a "preacher," and you have no convicting message unless you are "sent." Laymen of the Church of Christ, in the words of St. Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice."

**NO DIPLOMACY IN
CHRISTIAN WORK**

Mr. Muse stated in his article

that the Congress should have been more diplomatic in their action. I would have him to know that there is no such thing as "diplomacy" in Christian work. Jesus knows no middle ground. In this warfare for kingdom building there is no such thing as compromise. Jesus faced a crisis one day. His life was a stake. Roman officers said, "If thou be the son of God, come down and we will believe you." Jesus refused to yield. He accepted the challenge by dying for his principles. He lost his life in order that he might find it. And on the first Easter morn he arose and said, "I have all power in heaven and in earth in my hands."

Let every red-blooded Negro remain first of all true to his God, and second true to his native land. God will protect you in the program of kingdom building and your constitution will defend your struggles in demanding due respect as a citizen.

APOLOGY "TAINTED"

Will Rogers was a great character. He mastered his field. The manner in which he conquered difficulties and arose to his zenith should be taught to the children of any people. But Rogers insulted the Negro race by calling them "Niggers." Yes, he apologized and did so in a most gracious manner by referring to his love for colored people. He said "darkies" raised him in his early childhood, and he was a large boy before he knew that he was not a "darky" himself. I do not consider being called a "darky" an apology for the use of the word "Nigger." It is true that Jesus teaches forgiveness, and I am willing to forgive the most offensive criminal; BUT I DO NOT BELIEVE THAT GOD WANTS MEN TO BE BLIND AND FOOLISH IN THEIR FORGIVING.

**CAN'T UNDERSTAND
BARBOURS CHANGE**

HIGHLIGHTS OF NEGRO HISTORY

THE BLACKEST SHAME OF THE AGE—LYNCHING

In the case of heinous crimes on the part of the Negro, it has almost always been the deed of a moron, a creature maimed in soul by the injustice of Negro life. Tha Waco Horror grew out of the deed of a defective black boy. In Waco a city of colleges and churches, the mob was made up of not common white men and women of the masses but of lawyers and doctors, and business men with their wives and children. This was the report of Miss Elizabeth Freeman, a white woman. She investigated the lynching for the National Association for the Advancement of Colored people. She said: "There in Waco was excuted a crime as beastual as the jungles of Africa could parallel. For political profit, Waco allowed the souls of her youth to be blasted with a soul destroying spectacle. The lynching was staged by one man who coveted civil position aiding his popularity by having a lynching to his credit, and posing as protector, of Aryan supremacy.

Miss Freeman made the investigation at the risk of her life, though at the time she was a guest in some of the best white homes in the city. She found "that the accused boy was a moron. He had never learned to read or write and rarely ever spoke. A few days before the tragedy, he had had trouble with a white man who had beaten him for a trivial mistake and who had threatened to kill him. The boy brooded over this. Thus treated a moron will murder.

The boy drove his mistress's mules into the yard of the white man and screaming for him to come out and kill him—proof of derangement. The man did not come out. Upon the boy's return his mistress scolded him roundly for beating the mules. The boy brooded over this. The mistress continued scolding. She was found murdered. She had chosen an unfortunate time to scold.

The mob sought to lynch the boy that night but promised to desist if he were hanged the next day. "The lynching of the black man as a necessary "thriller."

Another proof that this lynching was premeditated murder, lay in the fact that a photographer had placed his camera in the mayor's office to take the pictures

of the scene. A chain was passed through the mouth of the boy and as he was dragged through the streets of the city, the flesh was ripped from his body from his hands driven in boards with which they struck him."

As he was dragged, he cried out as a witness against the savage multitude: "Have I not one friend in all this city!" The answer of Waco was to unsex him and to burn him at the stake. The charred body was dragged by horsemen through the city streets, where parts lay for a week. The head fell off, school children knocked out the teeth and sold them; thus commercializing a fast growing human murder orgy.

Fifteen thousand persons had gathered to do what had been deliberately planned. A few minutes after this boy had been sentenced to be hanged, the mob took him from the court room, from the presence of the unresisting judge, he was dragged into the public square and burned under the mayor's window; he and the city officials looking on." All of this represents how strong has grown the sentiment for mob-murder among Aryans.

Months rolled away, better Waco had her chance to show disapproval of this fiendish crime and to bring the leaders of the mob to justice but they failed in COURAGE. Where was the Waco Chamber of Commerce? Where were her ministers and church members? Where was the press in which lay the power of repudiation? Atlanta had her riot. Not long after fire swept out 70 city blocks. Atlanta protested. She sought to work out more just relations between the races."

God in his impartial justice waited 35 years before he took vengeance for the Crucifixion of his Son, then the Hebrews ate their own children. Waco what shall be your punishment? It shall surely come, if delayed, then in fourfold measure. You possess to this very day the pictures of this brutal carnival. Shall you punish them or shall God punish you?

The press of other sections of the nation did profit by the Waco Horror. The San Francisco Bulletin said: "Waco did not lynch Jessie Washington, she LYNCHED HERSELF. Waco did more than burn a Negro, she burned of her youth and has smeared a foul stain across her civic life. We have no call to civilize Mexico. What use of church and school a

lie?" The fatal thing about it all is that we know all these things but take no action. Congress passes up bill after bill, procrastinating, waiting for lynching to die out.

The Houston Chronicle spoke pertinently for Texas: "when has England had a burning, even in the most barbarous of her colonial possessions? When has France, Germany, Russia, or Japan? Go with me to the records and see how many similar deeds have occurred in modern times; where a human being white, black yellow or red, had been burned in a city of 40,000 inhabitants; if you think this was a murder commonplace and cannot understand why people are horrified." Houston spoke out this was a National Democratic Convention without a lynching. We reap in the cheapness of human life today with youth.

LIVES OF THE REALY GREAT

Mrs. Edward Mac Dowell

It will be well to sow in the intelligence of our children that to be great can be found and pursued in the humble walks of life. Tha we do not have to choose the spectacular. Mrs. Edward Mac Dowell is the widow of America's great heart that knows no surrender. She has never composed any song or painted a picture; yet in 1924 a jury of distinguished men and women awarded her a prize of \$5000 for the year.

With the money her husband had earned, she has been furnishing artists a quiet inspiring place to work at low cost. Many a composition and book never would have been born had it not been for Mrs. Mac Donald and the colony at Petersburg N. H. that bears her husband's name. In the 30 summers of its existance she has contributed more than \$100,000 toward its upkeep for it is not a paying proposition.

Most of this money she earned with her own talented fingers more than a 1000 piano recitals in which she played her husband's compositions. It was on this woodland farm that his best compositions "To A Wild Rose", "To A Water Lily" and other sketches were composed. To give him solitude, the only atmosphere in which genius can thrive, his wife

had a cabin built in the forest. It meant so much to his lifeuse and work; that before his deathstage he planned with his wife a forest colony, where creative artists would now on 500 acres at Petersburg. When Mac Dowell was helpless rough she has founded 24 studios, in his last years; she lifted his set apart so that a composer in frail body one day and her spine one cannot be heard by a com-gave way. The almost constant poser in another. The annual prizes won by those colonist would fill 8 or 10 pages books and works of art.

Back in the early '80's Marian Mevins first met Mac Dowell she was wearing a cast, and was on crutches. She needed the money. In 1927, in Chicago blinded by a snow storm, she crashed down the stairs of a great European teachers and she was very mad when she was sent to an unknown American. Edward Mac Dowell 20 years old. She studied with him three years. Then he asked her to marry him.

That was 53 years ago. It began a life constantly devoted to helping someone else. She was a born musician. She could have become famous and could have been one of the very best had she kept for herself the energy that she gave to others. Of the \$5000 left her by her mother for her studies, she told Mac Dowell "I will marry you if you will give up teaching and devote this money to establishing yourself as a composer. Mac Dowell refused.

Almost before they knew it, they were married and living in a tiny room in London and Edward Mac Dowell composer, was on his way. Her parents had been well distinguished achievement of to do. She had never known drudgery; now she cheerfully scrubbed floors, cooked, made her own clothes and her husband's shirts. She abandoned her own promising career without a regret. Her every thought was to cushion his life.

After 4 years, his music was being played in Europe and America. When 27 they settled in Boston and he was on the way to fame. Mac Dowell threw away 99 compositions if every one he published. She carefully picked up the crumpled sheets he did not burn. One of these she persuaded him to complete. It contained the strains of what became the famous "To A Wild Rose."

The fact that they were always poor disturbed them not at all. If she had health she was satisfied. That weakened back had given her trouble all her life. She had given hundreds

of recitals in which she had to get across the time and again doctors decided that further exertions would end her life but out she would go on another trip. When Mac Dowell was helpless in his last years; she lifted his frail body one day and her spine one cannot be heard by a com-gave way. The almost constant poser in another. The annual prizes won by those colonist would about recovered, a train wreck wrenched her back again. In 1922 still on crutches, a taxi-cab collision put her in bed four months. Then she bounced off on another tour. Her beloved colony needed the money. In 1927, in Chicago blinded by a snow storm, she crashed down the stairs of an elevated station.

Doctors said that she would be bed-ridden for life. They were wrong again. Even when she could not rise she directed every detail of the colony from the building of roads to planning of menus. It will take two persons to fill her place when she is gone. She handles the general affairs and relieving tempermental artists of all friction. 100 persons apply every year; only 24 can be taken.

Some of these girls tutor in music, assist in libraries and evening schools. Girls with cunning fingers can dress-make, repair and sell costumes to students with generous allowances. Orders for gymnasium and swimming suits mean a good profit. A judicious display of shirts or shirt waists means good sales. No boy or girl in America need despair of getting an education if he is willing to work. If he will lay aside pride and make himself serviceable.

RACIAL CONSCIOUSNESS - 1939

Largest Negro History Class

Journal and Guide 11-25-39 Norfolk, Va.



THE DISTINCTION of having the world's largest senior class studying Negro history goes to the Tennessee A. and I. College of Nashville, Tennessee. There are 125 students in the class of which Merl R. Eppse, shown, above, right is the instructor. Others shown are G. W. Gore, left, and President and Mrs. W. J. Hale, center.

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. E. Grinstead, U.S. University Library, Nashville, Tennessee.

Will you kindly tell me by whom and where the following are published? The Crisis? Journal of Negro Education? Journal of Negro History?

Ans.—The Crisis, Crisis Publishing Co., Inc., 69 Fifth Avenue, New York City; Journal of Negro Education, Howard University, Washington, D. C.; Journal of Negro History, The Association for the Study of Negro Life and History, Washington, D. C.

Who was Victor Sejour?

Ans.—Victor Sejour was a free Negro of Louisiana who became an outstanding writer in the field of poetry and drama. He was born in New Orleans about 1819 and went to France in 1836 where he spent the rest of his life contributing to the French stage. He died in Paris September 21, 1874.

Is it true that Joe Louis was born on the 13th?

Ans.—Yes, May 13, 1914.

Where was the first Negro senator born? Did he represent this state in the United States Senate?

Ans.—Hiram R. Revels, the first Negro to be seated in the United States Senate was born in Fayetteville, N. C., Sept. 1, 1822. He was chosen United States Senator from Mississippi in 1870.

What black pilot took the famous Confederate ship, the "Planter," out of the Charleston harbor and turned it over to the Federal fleet during the Civil War?

Ans.—Robert Small of South Carolina.

HIGHLIGHTS OF NEGRO HISTORY

THE NEGRO'S JUNGLE ANCESTORS (?)

We are told in books written from guess work, that startling evidences of civilization among Sudanese nations were impulses from the Moors and Arabs. Min-go Park found the Moors and treacherous in contrast to the black treatment of the black. They hissed at him, abused him and even spit in his face. A wild boar was quartered in his house as an insult. They had no instinct of politeness. They were inquisitive and kept him examining his buttons and fiddles, dressing and undressing, from morn till night.

While he was among them he was barely fed, sometimes not at all. The women seemed to make a game of immodesty and the whole community seemed to study mischief as a science. The fact that he was a stranger, unprotected, and in distress, only the more incited their inhumanity. The Moors subsist upon their cattle. They secure corn, cotton, cloth and native iron from the black nations who produce them. Moors are perfectly idle, plundering the blacks for supplies.

If we turn to inspect the Arab, instead of being a civilizing element they have been the disturbing one in the Soudan. Proud, bigoted, insolent, theirs has been a record of rapine and murder. (Africa, Keane p. 345). Nomadic nations have been the invincible enemies of civilization. Pliny's description of them holds good today: "Caravans that traverse the desert are ransomed or pillaged and the neighbors of the Arab from the time of Job have been the victims of their rapacious spirit." In the Soudan they come down to native ways.

In contrast to these, Mungo Park found the Bongos, who formerly lived in countless little independent communities, living at peace with one another. From the ravage of the slave trade this whole nation of remarkable people threatens to disappear, so rapidly were they wasted by the ravages of Arabs. Local civilization perished, certain industries

were abandoned. This original people, so exceptional in traits and usages, bid fair to be lost to science.

The young men of the tribe marry comparatively late. They are the most skilled African smiths. They build ingenious furnaces, supplying the tribes around them with arms and ornaments. Jerome Dowd adds: "Bongos down to the small boys are all musicians. They can express themselves on anything about which they may be thinking in song. Their musical instruments are the drum, tam, reed, pipes, triangles, trumpets, flutes, harps, guitars, fiddles, castanets and other instruments. (Earth and Its Inhabitants, Reclus iii.109).

Upon the plateau of the Nile basin we find another very forward Negro nation, the Ugandas, a most populous and powerful state. These are true Negroes, almost black with short, woolly hair. They are of uncommon muscular strength. You can tell absolutely nothing of the soul of a man by appearance. This is one of the most progressive of all African nations. The women have small hands and feet. Tattooing and filing and other mutilations of the body are forbidden under pain of death. They are cleanly with frequent bathing of the body.

The Wa-Ganda clothe themselves from head to foot. Though war-like, they are a benevolent people, very gentle with their slaves, and they welcome strangers with kindness. These speak a very sonorous and pliant language. They readily acquire foreign languages. In a few days their school children master the difficulties of the Latin alphabet. The Wa-Ganda have no gods. They believe in a universal creator. They have about 600,000

soldiers trained to arms. Their royal guard is made up of deserters from the Egyptian army. dependent communities, living at peace with one another. From the ravage of the slave trade this whole nation of remarkable people threatens to disappear, so rapidly were they wasted by the ravages of Arabs. Local civilization perished, certain industries

make it appear that the fine looking Africans of light skin are for that reason superior. The nations so far described are jet black, the Bongos bronze. Let us examine the lighter African who are numerous. Pygmies, who show little evidence of intelligence, are quite light, their color coming from the forest shade.

The seemingly depraved Bushman is a light yellow. Bushmen will capture game and kill and eat far into the night and on the next day, hide, meat, in trials, until every vestige is gone. Hottentots have lighter colored skins, with high cheek bones and very woolly hair; yet these peoples and their traits are only the product of the ravage and ruin of the so-called civilized nations. (Negro Races, Dowd i.6,26). Livingston described the Manyuema, a light brown people with perfect forms. He said: "I would back a company of Manyuema men to be far superior in shape of head against the whole Anthropological Society, but they are the most bloody and callous savages that I know." They were cannibals, as are the Monbutto, who are fair with ashy hair. The black tribes view these nations with horror and disgust.

I think we are quite convinced by this time that we have been seeing one-sided pictures of the real African. Yorubans are light with full Negro features. They are extremely intelligent and humane. They represent a type of Negro in America, who are fair not from any Aryan intermixture, but are a purely African nation, probably lighter from favored situation in climate. Many of this fair type have woolly hair. Our master architect, Paul Williams, has the Yoruban color and feature. They are famous builders.

While we have been hearing of the atrocities of Ashanti and Dahomey, we have not been told of the black nations of the interior, who are distinguished by rich sonorous languages. The people of Ashanti and Dahomi have European features and are of Negro blood mixed with Arab and perhaps Moor, making a cruel combination. In contrast are the black Hausa, full-featured Negroes who are peaceful and industrious. The encyclopedia Britannica says of them: "They are extremely intelligent and even cultured. They have exercised a civilizing influence upon the Foulah (light) who conquered them in 1802. "Unaided by foreign influence the Hausa have developed cloth making, mats, leather and glass. They are admirable fighters, capable of a high degree of discipline and good conduct. The Hausa are fond of reading and native schools abound in all parts. They possess original manuscripts." These people were raising cotton and weaving it into cloth for commerce long before cotton was an English industry. They were a western wing of the race producing "the merchandise of Ethiopia," so frequently mentioned in the Scriptures.

Charleston S. C. News & Courier
April 17, 1939

Rob't Quillen

When He Buys a Car, He Soon Forgets
How Pedestrians Feel

This generation does not remember the Dreyfus case. A Jew captain of artillery in the French army, he was accused of treason and railroaded to prison by perjured testimony and manufactured evidence. For five long years he burned on Devil's Island.

Haters of injustice all over the world seemed to know instinctively that he was innocent. They kept up a clamor for his release. Zola and Clemenceau fought for him. Partizanship became so better that crowds battled in the streets of Paris and the nation came close to civil war.

Justice triumphed in the end, as it does when the right people are interested, and Dreyfus was released. He was saved by the world's liberals—people he had never seen.

Years later, our own country developed a notorious case which millions of people in other lands regarded as a deliberate perversion of justice. There were demonstrations of protest in all the free capitals of the world. French crowds made such dangerous clamor that troops were called out to guard the American embassy.

Van Paassen, then correspondent for the New York World, was deeply interested in the matter and decided to make a last-minute effort to enlist the sympathy and aid of Dreyfus. A man who had known great injustice would be a friend to all of man's victims.

Dreyfus was living in retirement, and Van Paassen drove out to his villa to see him. He tells the story in his latest book. Dreyfus wouldn't help; he wouldn't even

listen. The mere request for help so enraged him that he ordered Van Paassen to leave his premises.

He was sitting pretty and he had no intention of risking his present security to meddle in the affairs of strangers.

A few years ago a Harlem Negro, not born in America, won fame as a poet. When he visited Russia, he was feted and lionized like a national hero. White celebrities in New York received him for the sake of his art. But in his autobiography he complained that rich Negroes in Harlem neither invited him to their homes nor so much as noticed him. To them he seemed merely another poor bum.

These cases are typical, and their lesson is that liberals shouldn't expect much. When the under-dog gets on top, he seldom feels any interest in those who remain under. And the persecuted, while demanding more consideration for themselves, seldom give any to the humbler members of their own class.

Missing Pages From History

By
HENRY WINFIELD WHEELER

A WOMAN PRINTER

The art of printing has done more to alleviate ignorance and superstition, bigotry, hate and all of the other errors of man than any of Christian helpfulness, and the discovery of science several months later we see this One of the most cowardly con-little woman with a more seri-ceptions of primitive times was and determined look and the idea that a woman was with streaks of silver in her cannot be great. Nothing can exceed the inimicable funniness of some types of Negro. The Negro minstrel is the lowest type of the 20th century. The laws of her business and to demon-her ability to do the job. And with this in view she moved to her present location, 4219 W. Easton avenue. She has developed a technique and an artistic ability in her enterprise that has been helpful to her clients. She is capable of giving advice about which designs and has originated a number of them for her customers which have been unique and interesting. Some of her work in which has given satisfaction and discernment of the same distinctions between right and wrong. The Saint Paul A. M. E. Church historical booklet, commemorating its ninety-fifth anniversary program. Fourteen years ago, Walter the Delta Sigma Theta Sorority Cathrell passed on, leaving his central regional conferences, Nov. 16, 1935, with a maroon velvet background, arranged in a step-like style with mottoes such as: "Women of vision"; "Thoroughness in all endeavor"; "Hold to the truth"; "Do all things well"; the program for the Omega Psi Fraternity Municipal Auditorium, 1934; "The Beautician", an illustrating magazine of beauty skin. Darker Negroes, while great culture; design and program for the colored poets of the American Legion; "The Army—The Navy," September 22, 1935; "Your Dunbar and Mine", a historical booklet arranged and designed by Mrs. Cathrell, commemorating the 20th anniversary of the Dunbar High School of East St. Louis, Illinois, and numerous placards and advertising matter for wholesale and retail merchants, churches, schools and business organizations. Mrs. Cathrell has also given attention to the rearing and education of her daughters and caring for her invalid mother. Miss Cathrell is employed as an archivist at Columbia University, New York City. Her work

in the research department. Miss Laura Cathrell is an artistic dancer and is engaged in her art in New York City.

There is no doubt in the mind of the writer as to the perseverance and tenacity of this little woman and I pass her endeavors on as an inspiration to disillusioned youth.

By **DRUSILLA DUNJEE-HOUSTON**

HIGHLIGHTS OF NEGRO HISTORY

THE REAL NATURE OF THE NEGRO

The Negro has a keen sense of humor. It is evidence of intelligence. Without this element one cannot be great. Nothing can exceed the inimicable funniness of some types of Negro. The Negro minstrel is the lowest type of the 20th century. The laws of her business and to demonstrate her ability to do the job. And with this in view she moved to her present location, 4219 W. Easton avenue. She has developed a technique and an artistic ability in her enterprise that has been helpful to her clients. She is capable of giving advice about which designs and has originated a number of them for her customers which have been unique and interesting. Some of her work in which has given satisfaction and discernment of the same distinctions between right and wrong. The Saint Paul A. M. E. Church historical booklet, commemorating its ninety-fifth anniversary program. Fourteen years ago, Walter the Delta Sigma Theta Sorority Cathrell passed on, leaving his central regional conferences, Nov. 16, 1935, with a maroon velvet background, arranged in a step-like style with mottoes such as: "Women of vision"; "Thoroughness in all endeavor"; "Hold to the truth"; "Do all things well"; the program for the Omega Psi Fraternity Municipal Auditorium, 1934; "The Beautician", an illustrating magazine of beauty skin. Darker Negroes, while great culture; design and program for the colored poets of the American Legion; "The Army—The Navy," September 22, 1935; "Your Dunbar and Mine", a historical booklet arranged and designed by Mrs. Cathrell, commemorating the 20th anniversary of the Dunbar High School of East St. Louis, Illinois, and numerous placards and advertising matter for wholesale and retail merchants, churches, schools and business organizations. Mrs. Cathrell has also given attention to the rearing and education of her daughters and caring for her invalid mother. Miss Cathrell is employed as an archivist at Columbia University, New York City. Her work

Because in ancient ages he possessed very much of beauty; it is an undying love of the race to want that which is beautiful, fine and harmonious. He paid no attention to our advice because he knew what he wanted and was willing to work and secure it. Should there be enduring depression his stout, well fed frame will stand the strain better than the feeble body that would have been his from skimping. To be sure there are foolishly extravagant types in the race, who must stoop to near law-breaking methods to secure these fine things if sufficient income is lacking. These buy fine homes and costly furniture imitating the life of Aryans with financial security. They imitate their forms of entertaining. These of course lose in the end their homes. The genuine Negro practices extreme economy and somehow pays for a home and educates his children. Considering his small wage, there are wonderful feats. He puts much money into the building of fine churches and schools; mammy, so undervalued among money which if not thus spent would have in more frivolous ways gotten away from him. It is a question in the mind of world who loved faithful old black thinkers, whether men who hoard money and add estate to estate are the wisest and happiest. Ethiopians eat, drink, and are merry with the crumbs cast aside from a rapidly gathering wealth. The Negro is creative. We were seated in the doctors' office when a peculiar looking Negro entered. Out of the limelight, back in He seemed perfectly at home and asked us how we liked the wall-to-wall types are working ardently to color to old time whitewash. Then he made a remark, with all due apologies, that white folk were great imitators. We were startled and asked him to prove his state-ment. He said: "In 1899, a friend and I sat out to entertain folk. My pal could dance and I could sing, they occupy many times places and play. We finally landed in San Francisco, where we rented an old place in a good location. But a type you would more We furnished something to eat

with a program. I fashioned a snare drum out of an old stool, using the rounds for drum sticks. We cut a few antics and soon the house was packed nightly. The mayor came and brought his friends; the governor and the chief of police came to see the fun. Whites caught our idea and fixed up our plan in finer quarters, calling the place a cabaret. The doctor entered, but as the old man seemed a favorite, he continued: "Back in slavery days when ole Missus wanted the house cleaned and redecorated, she went away and left the entire management of it in the hands of ole Aunt Dinah, who was given complete control and allowed to carry out her own idea. So Negro idea of harmony and beauty ruled many a southern home." Some other family that liked the designs copied them and so the decorative ideas of Negroes spread. The early planters brought over sometimes from the old world blacks scientifically trained in arts and crafts. "No," concluded the old man, "there is little in America good or bad, in which the Negro has not had a hand." Early American doctors learned many basic properties of plants from slaves who had come over from Africa. Dowd says: "African doctors had made a number of important discoveries ahead of the rest of the world." (Negro Races. i. 301).

You who believe in "old black ing of fine churches and schools; mammy, so undervalued among money which if not thus spent would have in more frivolous ways gotten away from him. It is a question in the mind of world who loved faithful old black thinkers, whether men who hoard money and add estate to estate are the wisest and happiest. Ethiopians eat, drink, and are merry with the crumbs cast aside from a rapidly gathering wealth. The Negro is creative. We were seated in the doctors' office when a peculiar looking Negro entered. Out of the limelight, back in He seemed perfectly at home and asked us how we liked the wall-to-wall types are working ardently to color to old time whitewash. Then he made a remark, with all due apologies, that white folk were great imitators. We were startled and asked him to prove his state-ment. He said: "In 1899, a friend and I sat out to entertain folk. My pal could dance and I could sing, they occupy many times places and play. We finally landed in San Francisco, where we rented an old place in a good location. But a type you would more We furnished something to eat

and Uncle Ephraim's son, who were black and had to stay and fight it out. The fires of prejudice and hardship have forged within them and intelligence and resourcefulness that as a hidden mine shall ere another generation blow to atoms, with achievement, the sophistries of race hate and shall win a high place for them in the affections of the upright of this nation.

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Race Solidarity

Race consciousness is on the increase in some communities. Race solidarity grows right along as a result of a curious combination of forces. A real world wide family of races can better be built when each race group becomes more deeply conscious of its liabilities and resources. Great and tremendous psychological and spiritual changes are taking place among the nations of the world, and no race group escapes the influence of such changes. In this nation there may be observed almost everywhere unmistakable evidences of racial consciousness. This does not mean more race antagonism, it may mean more respect both within the race and without, for as people stand together and work unitedly for the common good of all, so they become proud of themselves and win recognition from others around them. Some of the race solidarity observed grows out of the very nature of the surroundings. There are economic and political situations in which individuals become ineffective and dead standing alone and apart, but standing together and working with a deep consciousness of the possibilities when united, they live, grow and achieve.

Who, then, deplores the steadily increasing race consciousness that is so apparent? Who despises race solidarity in efforts to elevate and push forward community interests? Who would still have black boys and girls feel like slaves to other people? Only the dull, the stupid the backward, and they are fighting a losing battle, no matter how many there be. Free minds and determined souls are multiplying. In this work the pulpit and the press are giving vigorous service—yes, and the schools. This is no day for the rubber stamp type of leadership. People get tired listening to echoes. They want a VOICE.

May Erect Memorial To Race

TOPEKA, Kan.—(ANP)—With formation this week of a state-wide board of sponsors, a step forward was noted in the plan to select the site of a shrine dedicated especially to Negroes of the State and Nation.

Proposed sites are the Shawnee Lake Park, Kansas Vocational school, and the site of the old "underground railroad station" of Highland Park, of great historic interest because of its service dur-

ing pre-Emancipation days. A meeting of interested Topekans was held last week at the home of Mrs. A. B. Griggs but definite action was postponed until the next meeting.

Dr. C. B. Clement was reported as offering to purchase the last-named structure from its present owner, R. H. Martin, then present it as a shrine.

HIGHLIGHTS OF NEGRO HISTORY

THE REAL NATURE OF NEGROES

The greatest reason for the mistreatment of black people lies in the fact that Aryans do not understand his real nature. In the hearts of many a white man is fear. It is for this reason that we have deliberately summed up the peculiar characteristics of the ancestor of the American Negro. Those traits are the primal attributes of our own Afro-Americans. In some telling way we must make known to the masses of white people the real nature of the Negro.

Five hundred years ago, African nations were in the decline from an earlier culture that had emanated from the Upper Nile and which had spread over the world, giving the first impulses to civilization. From this race went out colonies in the name of commerce and religion which became the ancestors of the long-skulled, long-faced nations of western Europe as well as three wings upon the African continent. These were the Negro nations stretching across the Soudan.

As we have shown and as Maurice de la Fosse points out in "Negroes of Africa," the nations of the Soudan are extremely remarkable peoples, direct descendants from Cush, the supreme god of Greece and Rome, under the titles of Zeus and Jupiter. Aryan books try to make the Hamitic nations of North Africa the more advanced Africans but it is the Negro nations who are the descendants of the great Cush. The images and ancestor worship of Africa is of these remarkable ancestors. They made up the entire art and legend of antiquity. In their didicule of these Negroes, Aryans seek to hide from us these facts. Living until today is a Sudanese mythology almost identical with the old Greek mythology.

We have shown these nations with their big, full features, caused by the torrid climate, to be peaceful agriculturists; peoples who very early domesticated the

animals and many of the most important plants from their wild state. This is shown in the legends about Osiris, who carried this knowledge over the ancient world. The black goddess Isis discovered the making of bread. Think of what a contribution to the ages. Think how Negro scholarship is sleeping!

In their peacefulness they were unable to withstand the onslaught of fiercer and more savage nomadic families that attacked them with firearms. These overran the Dark Continent. Most of the Hamitic people were agricultural, wherever they were scattered over the world. It was from this settled life that the arts of civilization sprang. Arabs and Japhetic people were for long ages wandering nomadic herdsmen with no settled homes. They developed no writing.

It would have been impossible for culture to have originated from them. Jerome Dowd says: Pastoral peoples do not originate culture. They are generally the invincible opponents of civilization. (Negro Races, i 413). These fierce, wandering tribes lived by plunder of more peaceable peoples. They learned the use of firearms from earlier Ethiopian people but they devoted them to destruction. The African, gentle, kindly and creative, was easily enslaved. From the same traits the Negro today is easily lynched and oppressed.

Reclus says: "Unfortunately for themselves, Negroes are the most devoted and docile of servants. Hence from the most remote times they were highly esteemed as slaves." (Earth and Its Inhabitants, i 25). The man without judgment would look with contempt upon this characteristic, forgetting that the Master said: "Whosoever would be chief among you, let him be your servant." It is the disruption from his native life that has developed a different kind of black man, causing deterioration of world needed traits in the black man.

These boisterous and vicious types that we observe in the race have grown out of the injustices of modern civilization. In Ireland,

as an illustration, in the 17th Century, a part of the population was driven into the wilds. From misery and hunger they became savages. Their physical characteristics even were altered, making them a race in appearance different from those in the neighboring towns from whom they had sprung.

In spite of his gentleness, the Negro is no coward, as his record in all our wars has shown; but, as Miss Freeman, a worker for the N. A. A. C. P., says: "The Negro seems always on the firing line for others but when it becomes necessary for him to work for his own advancement he is one of the best fireside men in the world." As much as we may deplore this it is alone from such a nature that the first impulses of civilization could have come.

Think of the most creative people that you know; their nature matches the Negro's gentleness, kindness and lack of retaliation.

The Ethiopian has always been religious. When you find a black man without an awakened religious impulse you have a monster city. Strong emotions and passions must be balanced with something else that is strong. It was religious colonies of Ethiopians who disseminated the seeds of civilization over the ancient world. Diodorus said: "Ethiopians spread religion and civilization by planting colonies in opposite regions of the world." The real nature of the Negro is the sum total of Christ's teachings: He saved others but did not save himself. Christ warned us against the spirit of resistance.

Daily we read in the newspapers: "Negro Saves White Man From Drowning," "Black Rescues White Workman From Red Hot Pit," while his fellow white workers looked on in panic; "Negro youth throws coat around blazing white woman as she runs." This is not the deed of "upper crust," but of lowly, plain Negro types. They seem a race of heroes. That was the part they played in the ancient world, but we read and look upon the act as commonplace, perhaps because this trait in Negroes is no rarity.

We have accustomed ourselves to look upon such feats as the Negro's part, due us because of our fancied superiority. We do not realize that this is his part from innate nobility of nature. Have we not compelled him to perform the harder tasks in America? Does not heroism come from habitual mastery of hard things? In selecting the posts of ease and luxury we have lost in power and initiative. May not this be the root of our present incapacity for conquering world problems and averting impending disaster?

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamp if a personal reply is desired. Address all communications to S. E. Grinstead, Fisk University Library, Nashville, Tennessee.

Our class would like to have, for a play, a short description of Crispus Attucks, the first to die for America in the Revolutionary War.

Ans.—On October 2, 1750, there appeared in a Boston newspaper an advertisement for Crispus Attucks who had run away from his master, William Brown of Framingham. The advertisement describes him as a "Mulatto-fellow—6 feet, 2 inches high; short curled hair; his knees nearer together than common; had on a tight coat of bearskin coat, plain brown sustain jacket, or brown all-wool one, new Buckskin breeches, blue jamaica stockings, and a checkered wooden shirt." I hope this description will assist you in your drama.

What Negro soldier killed Major Pitcairn, noted British officer at the Battle of Bunker Hill?

Ans.—Peter Salem.

What were the real names of the great singers: "Black Swan," and "Black Patti?"

Ans.—Elizabeth Taylor Greenfield was known as the "Black Swan," and Madame Sissieretta Jones was called "Black Patti."

What prominent Negro novelist taught school at the age of sixteen and became principal of a State Normal School at twenty-three?

Ans.—Charles W. Chestnut.

How old is Tougaloo College in Mississippi? Who is its present president?

Ans.—Tougaloo College was founded seventy years ago by the American Missionary Association (1869). It was chartered in 1871. Rev. Judson L. Cross has been president since 1935.

Edwin C. Hill Says He Thought Epithet Was Kindly Term

NEW YORK, May 25 (ANP)—Edwin C. Hill, in apologizing for the use of the term "darkies" while broadcasting the Preakness race for the American Oil company and promising never to use the term again, said he thought the term implied "affection and intimacy."

He pointed to Paul Robeson's frequent singing of "That's Why Darkies Were Born," as well as other standard tunes by Stephen Foster and the stories of Joel Chandler Harris.

He was "distressed and surprised" to find the word offensive. Protests against Hill's action was led by the Rev. J. Raymond Henderson.

JESSE OWENS TO PRESIDE AT TRI- CELEBRATION

Students to Honor Feb. Notables

By ESTHER JOHNSON

When the students of Crane College hold their joint meeting in honor of the birthdays of Abraham Lincoln, George Washington and Frederick Douglass, Jesse Owens will serve as chairman, with Attorney Sidney A. Jones serving as co-chairman. The occasion will be the first of a series of lectures addressed to the Negro public at large by Theodore P. Ford, author of the new history, "God Wills the Negro." It is expected that Mr. Ford will review and criticize the recent work of Mr. Melville J. Herskovits of Northwestern University on "The Ancestry of the American Negro."

Professor Herskovits' studies on

the ancestry of American Negro appeared first in the American Scholar and were later reprinted in the Opportunity magazine of January, 1939, as an authentic and last word treatise on American Negro ancestry. Mr. Ford, whose recent book, "God Wills the Negro," is an authoritative work in this field, has revealed the Egyptian and Ethiopian origin of the so-called American Negroes. His criticism of the Northwestern University professor's studies in this field is that his work, like all the preceding works of white men pretending to treat of the American black man's background, is of necessity superficial because of the sociological and psychological barriers which confront the white investigator on every hand, both in Africa and in America. The meeting is open to the public and is scheduled for 9 p. m., Feb. 22, at the Binga Arcade Auditorium.

Local Paper Prints Hated Epithet In Re- ferring To Race

CHARLESTON, S. C.,

The ire of many local colored citizens was aroused here Wednesday morning when the News and Courier morning paper, mentioned a group of colored people as "city niggers." The despised terminology was printed in an item on page nine of the paper in which the correspondent gave a summary of results of Tuesday's Court of General Session.

It climaxed a paragraph in which an interview with the solicitor was reported concerning the outcome of the case of Macy Jenkins, who was being tried for killing John Gethers last week with a shot gun. Reverting to the case the sentence in which the terms was used read in part: "... Testimony at the inquest indicated that trouble Macy Jenkins and 'city nigger'" The paper itself fosters a severe and rabid anti-Negro policy.

Watch the Textbooks

The effort of the National Association for the Advancement of Colored people to purge public school textbooks of bigotry and prejudice is one which should get ample support from parent-teacher associations, parents and civic bodies throughout the country.

In a foreword to a pamphlet on propaganda in public schools, Secretary Walter White says:

"The spearhead of the fight for democracy in the United States today is the American public school. It is here that future generations of our citizens learn the A B C's of the foundation stones upon which this country has been built. . . ."

"That this basic institution of democracy is the breeding ground of bigotry and prejudice and all the things that true democracy opposes may come as a shock to many of our citizens who want freedom not only for themselves, but all of our people."

The association lists twenty-eight books which distort the role of colored people in American life, and it would be well if every community obtain this list and make a check in its own schools.

When a man so universally informed as Edwin C. Hill, radio commentator, states that he thought it was all right to call colored citizens "d—ys," it is time to find out what future white, as well as colored, leaders are being taught in the public schools.

The American Negro After The Depression

By Dr. W. E. B. DuBOIS

What has happened to the Negro in the United States?

In the latter part of the Nineteenth Century, Negroes were buying homes to a large extent. Every Negro wanted to own his own home. This was partly forced upon him, and it was a mark of distinction a colored man should own his own home. Negroes also wanted to own their own farms. Moreover, there was no money for Negroes but for whites. It was felt that there was something wrong with a man who didn't buy his home. The Negro was then beginning to accumulate capital in small amounts. At that time, there were a large number of banks, insurance companies, and small businesses in many parts of the country. The Negro was going along the path the country had pointed out and they were going to be a part of that organization.

Today, that has changed. It is a little difficult to know just what that change is, because one of the curious things about our modern organization is, that while income and industry and wealth and ownership of land is of prime importance to everybody, the methods of finding out are very difficult, so that oftentimes we are guessing about the unemployment situation.

A great many studies have been made about this situation here and there. In the United States in 1930, there were nearly three million American Negro families. About one-third of these were unemployed. Not taking into account as unemployed, but as a part of the general number of normal circumstances, there are about three hundred thousand families among Negroes who are now receiving less than \$250 a year. There are some eight hundred thousand that are receiving between \$250 and \$500 a year, or in other words, there are 1,000,000 who are getting considerably less than it takes for a family to live decently in the United States.

There are perhaps 60,000 families who are getting \$2,500 or more a year, who could be put down among the well-to-do among colored people. Between 1,000 and 2,500 are left who live according to their circumstances. There are about one million families receiving meager amounts who are poor and struggling, and who are having a difficult time. There is among the American Negro a poverty-stricken group who are not able to earn a living. The reason that they are not making a living is not a racial

reason at all. This is because agriculture is attacking people all over the world who depend on the farms for a living. The farmers have been separated from each other, and are not able to organize. Agriculture affects the whole world, and not simply the Negro. They are having a hard time because they started with

Business Today

Business today is entirely a matter of world-wide control and of integration into the hands of powerful people. There was a time when a single individual could start out and buy a store and hope for thrift and success, but his hope for thrift and success depends now upon who controls the larger industries and those who control the credit of the United States. It simply isn't a matter of the individual. It is a good deal deeper than that. With every great triumph of an invention, there is a mass of laborers turned out, and the Negro has suffered more than any one else.

What is there that we have to face in this new change? First, the Negro must change his attitude toward poverty. Poverty is usually not the fault of the individual. The result of poverty is always crime and disease. There is absolutely no way this can be avoided except by stopping poverty. The only united action must come from the government. Today, we have the government doing a great many things that it did not use to do. How far is it necessary for the United States to spend large sums of money?

Every civilized country is doing exactly the same thing that the United States is doing. It doesn't make any difference whether or not it is a democratic country, a fascist country or a communistic country—they are all doing the same thing. They have tried to change it into something else as we have in the United States, and there has been an attempt on the part of the government to furnish employment. There isn't anything else to be done. Mussolini and other leaders of Europe are in power because they put the laborers to work.

Every government must take care of those people who are out of employment. Beyond that, the government has furnished capital for certain things. Capital is being furnished to house people. This is what the government needs to do in order to keep civilization on its par. Every government has had to tax its people. Taxation is simply a matter of raising money. It is, and should be

a matter of raising it equitably, and making those who have the possibility of paying most, pay most for the upkeep of the government.

It is exceedingly difficult to attempt such a plan of economy. The first thing that comes to the mind of any one who thinks of its being done, and the disaster that we are trying to cure is, that we have got to have a new sort of government and a new sort of citizen.

When Negroes were taking the matter of voting seriously, Negro leaders were forced to believe that there was nothing but selfishness and graft in politics and the ballot.

HIGHLIGHTS OF NEGRO HISTORY

NEGRO LACK OF RACE PRIDE

Many Aryans have the mulatto complex, believing that the fairer Negro is the superior of darker types. Toussaint L'Overture, peer of race leaders, who also proved himself a great statesman, was a black. The poet, Paul Laurence Dunbar, who climbed higher than any other Negro in that realm of poetry, had a drop of Aryan blood in his veins. Our outstanding women educators Nannie Burroughs, Mary M. Bethune, Lucy Laney and Charlotte Hawkins, are very dark with full Ethiopian features. Are we so blind that we cannot see this? Harriet Tubman and William Still are succeeded today by Hubert Harrison, who as literary critic for foremost American journals and a staff lecturer of the New York City Board of Education, who was a full black. Robert Abbott, editor of the race's greatest newspaper in point of circulation, is black, as was John Chavis, head of the best which school in North Carolina one hundred years ago. Charles C. Price, rarely intellectual, and a superb lecturer, was a distinguished looking black. Do these challenging characters mean nothing to us? If the Negro could open his eyes and intelligently see, he would hold black in different estimation. Herodotus said of the ancient Ethiopians: "Ethiopia is the most distant region of the earth, whose inhabitants are the tallest, the most beautiful, and the longest-lived of the human race." He said that the gods visited

their banquets, because the gods, many of them, were black and belonged to the same race. Among the ancients, "black" was synonymous with beautiful.

How different it is today. The open, generous, kindly faces around of this race, can when one's eyes are opened appear more god-like than the paler, more narrow, more selfish lineaments of the sun tans the satiny skin of pride and scorn. The Aryan has produced this great man-eating machine age, that the whole world is viewing in consternation and does not know what to do with it, out the Negro race gave the world in older ages its heritage of music, poetry, art, science and philosophy for Hindu, early Romans, Greeks and the Egyptians that were very dark, as proved by the murals and monuments of those lands.

If these things are true, shame upon the Negro without race pride, who in multitudes is bleaching out his skin and straightening his hair because he is ashamed of being black. To prove that he is wrong and that whites defer to the stronger race, white people are frizzling their hair like colored folk and tinting their skins, and painting their faces to imitate the highly colored quadroons and octoroons of the Negro race.

Nowhere can you find finer forms than are possessed by dusky Afro-Americans. In Africa all of this is the opposite. There the darker one's color the more he is esteemed. Thomas of the Chicago university, tells of one unfortunate Kaffir who was so light that no girl in the tribe would marry him. Westmen have played in American

Coast Africans believed that demons were white. They painted the devil that color. They saw plenty of demonology in the cruelties of the African slave traffic and the name "white" with them was synonymous with "cannibal."

White travelers relate that after long residence in Africa, they look upon white skin with something akin to prejudice. Livingston said, "I felt ashamed of white skin. It seemed unnatural, like blanched celery or white mice." Stanley, who did not have the broad spirit of Livingston, said, "After gazing upon rich bronze and richer black, white skin seems to have an unaccountable ghastliness." Perhaps it would help us to throw off the "white" complex and see the beauty in the race itself.

Our view springs from utter ignorance. Color of skin originated from climate, the ethnologist and anthropologist tell us. As we approach the torrid zone, the sun tans the satiny skin of the Negro a deeper and deeper black. In these regions there are black Jews and black Arabs, changed by climate. So-called woolly hair in Africa grows to the length and when properly cared for is beautiful. Because of lack of oxygen in some regions, nature widens the nostrils of the Negro that he may live in climates that kill white people.

The color of the Negro does not come from any curse. White scholars do not seem to know that Canaanites are a branch of the white race, which is Hamitic. Canaanites pushed into northern Greece and came down into Europe as Adriatics and intractable and cruel white race; other wings of Canaanites pushed out by Joshua, according to secular history, passed southward into Africa, forming fine featured black tribes, who are cruel, immoral, superstitious, and in no way like the full-featured Negro nations stretching across the Soudan. History has not been written and offers a fertile field for Negro scholarship.

Around the fireside, in the Negro school room, from the Negro pulpit and press, the pride of the little Negro must be stirred with the story of the part that black

black men who fought the battles of the Revolution. The story of Crispus Attucks has been removed from the white history, but you write it in the heart of black children.

life and everywhere he has been given a chance down the ages. See the eye of the little Negro flash as you tell him of Crispus Attucks, the black man, the first to fall for American independence, whose statue today stands on Boston Common, commemorating the deed. Tell him of Peter Salem, who was only one of five thousand

Dr. Harvey's Article On Insidious Evil Of Swinging Spirituals Brings Many Letters

One Says Churches Should Stop Jazzing Spirituals Before Crying 'Wolf'—Chicago Writer Claims Spirituals America's Only Classics—Southerner Asks 100 Per Cent Co-operation In Protest—New Englander Wants Desecration of Spirituals Stopped.

Letters are pouring in from all parts of the country expressing varying opinions regarding complaint in a recent article by Rev. George W. Harvey about the swinging of sacred spirituals as a desecration of the soul yearnings of our foreparents during their years of suffering and unrequited toil during the days of slavery. A few are published to give an idea of the reaction of thoughtful people in various parts of the country. More will be published in subsequent issues.

PROTEST INSIDIOUS EVIL

"Atlanta, Ga., March 7, 1939.
"Dear Sir:

"I read with pleasure, profit and agreement, the article in your last week's issue on the misuse of the spirituals by a Rev. George W. Harvey. While I do not know the man, I think he is a person of high racial ideals and religious purpose.

"Our group must not clown with that which is so dear to the hearts of the majority of colored Americans. Not only us, I think many white people have a high regard for the spiritual values inherent in the songs of our slave parents. Keep up the good work. I am with you 1,000 per cent in speaking and writing against this insidious evil.

"Yours for the cause of the spirituals."

REV. ARCHIBALD FERRIS.

WROUGHT FROM 240 YEARS' SUFFERING

"Chicago, Ill.

"Dear Editor:

"It is certainly gratifying to see that you have enough race pride and true Christianity to publish the address of the Rev. George W. Harvey in which he asks all self-respecting Negroes to join in protest of mercenary musicians committing the outrageous crime of 'swinging' Negro spirituals.

"The Negro is the only race that consistently takes such gross insults without a word of protest. I hope that our people in all parts

STOP DESECRATION

"Providence, R. I.,
March 9, 1939.

"Dear Rev. Harvey:
"I have just read your splendid article in The Pittsburgh Courier, 'Swinging Spiritual.' This condition is a disgrace to our race. I most heartily agree with you, it is high time we made a united protest to stop this great evil that does slander the memory of our parents.

"If we have any race pride we will make every effort to stop the desecration of the spirituals, which are and should be held sacred by every member of our racial group.

"I have felt the same way, and only two weeks ago I spoke at a church and expressed my views against the use of those sacred hymns of ours by swingsters and jitter-bug bands.

"Our musicians should refuse to play spirituals in 'swing' and they should be used only for religious and educational gatherings. "For several years I have been very outspoken against the use of the word 'Darky' over the radio and also by our own group. I shall be happy to join with you to try and eradicate this evil of desecrating the spirituals.

"Wishing you continued success in your effort to arouse the group for race pride, we are

"Very sincerely yours,
"WM. P. H. FREEMAN."

Richmond, Va News Leader
March 3, 1939

COURTESY A GREAT ASSET TO THE NEGRO RACE.

Editor The News Leader:

Sir,—There are many movements in Richmond at present for the purpose of making our lives happier. But, unfortunately for most of us, there is one simple word which we fail to observe. That simple word is courtesy. In my experience, a Christian Negro, no one thing has meant so much to me as courtesy.

Please don't misunderstand me. I don't think that we should be courteous just for our own sake. We should not only be courteous when we wish a favor, but it should become a part of us.

A person who is courteous friendly and sympathetic (I dare say) is like the soft and gentle winds of spring, like the soothing music of an organ to a troubled soul.

Courtesy is not only kind words and deeds, but it is kind thoughts also.

If we knew a way by which we could make our lives happier and more contented, would we appreciate it? I doubt it very much, unless it were drilled into us daily.

I would like to see Armstrong and Maggie Walker Schools engage in a courtesy contest for one month. Then I would like to see the white and Negro schools of Richmond engage in a year's courtesy contest. I would also like to see courtesy taught in all night schools for one year.

How can courtesy, friendliness and sympathy help us as a nation, Right now America faces the possibility of discontent and division, fostered by evil propaganda. But courtesy makes people cheerful and cheerful people do not, so easily, be misled or stampeded, and certainly a war scare would not do as much harm as it would otherwise.

Courtesy helps to dispel loneliness. The chief of police of a large city stated that much of the crime, especially of young people, was committed because of loneliness. A shrill and eager voice, a cigarette, or a drink taken unwillingly, immodesty in dress, talk and jokes, too much paint and lipstick, all of these fall upon the trained eye and ear as an appeal for that which cannot be stolen, begged or taken by force, the relief from loneliness. What will be give them? A stone (criticism)? A serpent (a bad name)?

If we received money for each kind word or deed, would we hesitate to begin?

Let us Negro people not be misled. Let us not think that because we have the new high school and the Supreme Court's decision, our work is done. Let us call upon our heritage of love and courtesy. We say that we are denied opportunities (that may be true). We say that we are last hired and first fired (that may be true), but, friends, don't you think that we are very fortunate? Haven't we, at least, as much as our forefathers had? Would we appreciate things for which we have not labored? Why do we seek the ways of others? Let us do just one thing. Let us not leave the home training of the children to the public school teachers. They cannot do it. Our children can be trained to be the most courteous in all the world. Is that too much? Or what would we have?

RUFUS N. WYCHE.

The superintendent told a delegation of league members, headed by Mrs. J. E. Craft, that he would be glad to receive suggestions of books about Negroes, simplified for use in the lower grades.

Women Force School Board To Ban Books Ridiculing Negroes
Carrying 11-11-39
Pittsburgh, Pa.

SAN DIEGO, Calif., Nov. 9.—The long fight waged by the Women's Civic League of this city to introduce books into the local school system that tell the truth about the Negro citizen and his relationship to American life, bore fruit last fortnight, when the superintendent of schools, Will C. Crawford, ordered principals to league following an investigation to withdraw "Little Black Sambo," a that the book had been used as kindergarten story read by pupils trivially, as it was not listed as supplementary reading in the school in the third grade here. Crawford acted after the league list of such books.

OUR LEADERS ARE SUCH LIARS

Frequently an acquaintance drops in to inquire if we attended a certain meeting or service, and seems greatly surprised to learn that we were not present.

We avoid attending public affairs for one specific reason solely; we get tired of listening to preachers and others telling bare face lies. A visitor is invited to the front and introduced, and before the man is actually introduced or presented the preacher or presiding officer begins to laud and put the visitor where no real human male ever gets, and the man talking knows he is lying, and doesn't believe the things he says.

We detest and abhor hypocrites. In many instances the audience knows the man better than the one introducing him, and knows that what is being said is a lie, but to be nice sits there through the ordeal.

Another thing that bores us sick is to hear a pastor tell his folk that "this heah is doctor so and so," and the man hasn't seen the inside of a college or school of divinity and in most instances hasn't even been to high school. Yes, our leaders are not only good liars, but the majority of them are entitled to a degree in hypocrisy.

Oklahoma City's Most Useful Citizen

Mrs. Lena Brown Work, Langston, Oklahoma, and a member of the Langston University faculty, has nominated W. J. Edwards, president of the Oklahoma City Negro Business League, owner of the American Iron and Metal Works, and promoter of the beautiful Edwards Heights Addition to Oklahoma City as the capital's most useful citizen, to which we add "amen." *Black Dispatch*

There may be those who will disagree with Mrs. Work regarding her selection but when we submit Mr. Edwards to the measuring yard with which God intended to gauge man, to determine value and worth we believe Oklahoma City has discovered its most useful citizen. *Black Dispatch*

In order to judge men properly one should not survey the individual solely with idea of estimating the glitter and brilliance in which he momentarily stands, but a better test lies in study and examination of the road up which he came to fortune, fame and service. If youth more often would study the lives of successful men in this wise, there would be more inspiration to strive.

Especially is this sort of examination profitable to Negro youth. There is hardly an outstanding man in the black race, successful in business, politics, education or what not, who does not have a long, long trail a-winding back to some point of obscurity, want and seemingly hopelessness, during his earlier years. It is in such a picture that one may find stimulation.

Mr. Edwards came to Oklahoma City some twenty years ago from down on a farm near Wellston, Oklahoma. He often laughingly says that he secured his first job in the capital city at The Black Dispatch office. As a matter of fact, this man came to town in those early days from the farm and began from the start to do unusual things. Having

saved some money during the highly profitable days of the world war, the new addition to Oklahoma City looked about him and discovered a horse-drawn dray line for sale over on Harvey Street. A man by the name of Minor, had lost his health and desired to dispose of his business.

It was in his ownership and desire for business as a dray-man that this writer first met Mr. Edwards. Think of it. This man now worth thousands upon thousands of dollars, started out in business in this community hauling the newspaper forms of The Black Dispatch from 300 East 2nd Street to the Western Newspaper Union at 2nd and Harvey. For this service he received the munificent and lavish sum of 25c per trip. The work was one requiring care and responsibility, Mr. Edwards did not intrust this work to any of his helpers. He personally handled those forms to and from the Western Newspaper Union.

There ought to be a fine lesson to youth of all races in this disposition of Mr. Edwards to work with his hands. Back across the years, as we have observed him, this man, while having the vision to look through life situations, has never refused to get his hands dirty when necessary. Modern youth both black and white today is looking for "white collar" jobs, and places where one may secure food, clothing and shelter, without perspiring.

There is another fine object lesson that youth may secure from the life of Mr. Edwards. Although in a large measure an untutored man, he has never allowed himself to be dominated by a "job complex," and the belief that somebody else should think through his problems for him. If a man who has seen few days in school can live an independent and effective existence, why should thousands of boys and girls who leave college, with much sought-for degrees, depend solely upon jobs already created in the social order. *Black Dispatch* 12-23-39

Mr. Edwards has in the past twenty years been sailing out across uncharted seas, performing "Lindburg's" in a half dozen different directions. We mean uncharted seas in-so-far as Negro life is concerned. Apparently we have in Mrs. Work's most useful citizen a man who has the courage to go out in undeveloped spots, and like the prophet Elijah depend upon the ravens to feed him. Mr. Edwards has never shown disposition to enter the "hamburger" "barbershop" or "pool hall" field, where most Negroes who secure a few dollars seek to do business. Again he points the way in expanding the black man's economic structure.

Shortly following his venture into the transportation field Mr. Edwards decided to purchase a carpet cleaning plant. He had no previous experience in this field but he saw an opportunity and wedged in. In a few months he was cleaning the carpets in all of the larger hotels of the city. He made money.

About this time Dr. W. L. Vaughn, a young man in the city wanted to purchase a drug store. Vaughn had the preparation and the desire. All Dr. Vaughn needed was money. Mr. Edwards knew nothing about the drug business but he did have faith in humanity. He did believe in trusting a member of his race, and as a result he invest-

ed his money in a drug store. Several years later he withdrew. He had put Dr. Vaughn on his feet, and today at 2nd and Central, one of the best drug stores in Oklahoma City, and one of the best that Negroes own in the nation is being operated by Dr. Vaughn's widow, because Mr. Edwards, a man with vision, and who had confidence in the integrity and honesty of members of his race, backed a struggling black boy.

The scene shifts a little here and Mr. Edwards points the way in another direction. He went in business with a white friend. This white friend was a skilled mechanic in the steel and iron industry. A small foundry was for sale. Edwards had the money and his white friend had the experience and training in that field. Presto, a union was formed and the business started. Most of the first stop signs used in the streets fifteen years ago in Oklahoma City were made by this firm.

If the business and industrial future means anything to the Negro in the years to come, it will spring from the union of black and white dollars. Mr. Edwards fully senses this, and he has offered Negroes a fine lesson in what must be done in this field, just as Charlie Brackens

has done the same thing in a larger way down at Dallas. (The story of Charlie Brackens and his thrilling adventures in inter-racial business ventures is one that we shall some day tell in these columns).

But Mr. Edwards, Oklahoma City's most useful citizen, did not stop following his successful partnership in the foundry business. He sold out to his partner with a profit, for he had caught another vision regarding opportunity. He sought employment with a Jewish junk merchant, and as a laborer began to learn the intricate, involved and complicated science of sorting metals. Incidentally, we might say that metal sorting would be a good course for some of our land grant colleges to teach. One might get a higher sounding name to confer upon the course, but measured by the lingo of a junk yard we do not believe we desire to change it.

As soon as Mr. Edwards had satisfied himself that he had mastered the art of sorting metals, he moved across the street from his Jewish employer and opened a junk yard of his own. Business was prosperous from the start, but the depression which came in 1929 almost wiped the

adventurous farmer boy off the map. Fortunately when Mussolini started his war in Ethiopia the demand for and the price of scrap metal went soaring high. Money rained down into the Edwards junk yard, and he shipped many many car loads of junk to the Eastern seaboard.

About this time Oklahoma City had developed an acute Negro housing problem. 20,000 Negroes were jammed, and are still congested in an area where not more than ten thousand should reside. Seeing the need for residential expansion Mr. Edwards startled the community one day when he went out into the environs of the city and purchased the then Hassman Heights, owned by a liberal-minded white man, who felt that something should be done for the acute Negro housing problem.

Today Mr. Edwards has spent more than \$75,000 on this addition, paving streets, installing sewage, water and lights. It is a modern addition where Negroes are made available 20 year pay FHA loans and more than 40 modern homes have been erected there. The addition will easily take care of 2,000 inhabitants of Oklahoma City's crowded Negro section and this visionful man is already looking about for addition territory where he can offer opportunities in home life to his people.

Forgetting race we must all agree in this strife torn world today we need human brotherhood. The story we have told in these lines proves conclusively that Mr. Edwards is a man who has labored in that field and towards that end. He has proven to white men in this community who had brains but lacking finance that he could and would help them. Race relations will improve immensely when Negroes realize that race relations do not travel on one-way tracks. We must give as well as take.

Improving housing conditions in Oklahoma City has to do with health, sanitation and morals of the entire community. From this viewpoint Mr. Edwards labors during the past two years transcend that of race. Certainly he has been the only citizen offering a practical and effecting solution for one of Oklahoma City's most vexing problems.

The inspiring lights that scintillate from Mr. Edwards' life not only shine out but they shine in. They shine out to the world everywhere and then they have that intra-glow for the beleaguered members of his own group. Mr. Edwards offers vision, guidance and hope. His life proves to black boys and girls that there is a chance in life if one has faith, courage, integrity and persistency. We rise here to second the nomination of Walter J. Edwards as Oklahoma City's most useful citizen.

Adoptions of Text Book Commission Opens Path For Study of Negro History

Mrs. Akin Says Chance Reading of Carter Woodson's Book Opened New View to America and Mankind

Success Stories Offer Inspiration To Black Youth

"It's the most significant thing that has happened in Oklahoma or in the United States," so far as Negroes are concerned," said Victor Harlow, publisher, when discussing the recent adoption of the Negro American Series, by the Oklahoma Text Book Commission. Books 1, 2, 3, 4 were adopted last week as supplementary texts by the commission. Negro boys and girls at play and the author of the texts is Mrs. Emma Akin, supervisor of schools, my students in a most unnatural Drumright, Okla. way."

"It simply means that Negroes Prof. Jordan said that the generally are going to be lifted text book commission making the in esteem not only within their adoptions, the way was now clear own group, but among the other for Negro teachers over the state segments of our American population going direct to their county superintendents requesting that money be taken out of library and main-

Oklahoma City and interviewed tenance funds to purchase the Negro American Series. "I feel free the newly adopted texts, Prof. Al-in recommending it to every phonso Jordan, principal of At-teacher in Oklahoma, and my su-tucks high school, Ponca City, and pervisor, Dr. W. H. Franklin, at president of the Oklahoma Asso-Ponca City insists that we place ciation of Negro Teachers, said: much emphasis upon these books

"We have had these valuable written by Mrs. Akin," said Jor- texts in our Ponca City system dan.

for the past two years and I con- sider them the most inspirational to think that the adoption of the volumes that have ever come into Negro American Series would in our library. You would be sur- the next few years open a new prised how the advanced students field for Negro authors, and paves in the high school grades simply the way for the study of authen- devour them. My notion is that Negro history in both white the success stories surrounding and colored schools.

such outstanding characters as Mrs. Emma Akin, author of the Roland Hayes, Booker T. Wash- new texts, is a very interesting ington, John Hope, Mrs. Bethune, person. She is a member of the C. C. Spaulding and other noted local branch of the N. A. A. C. P. Negroes have done incalculable at Drumright, and for several good to students in Ponca City. years has been a speaker at the state conferences. In her talks she plainly discloses she knows more about the history of Ne- groes, ancient, medieval and mod- ern, than the average Negro in- tellectual. At Muskogee last year she electrified her audience as she told of Christophe, ruler of Haiti,

"My teachers really like the Negro American Series," said Jor- dan, "and I have had to keep them under lock and key for a while because of the overwhelming demand for their use among the entire student body. Pictures tak-

who in his life conquered an eco- nomic depression by hoarding gourds. It would be a fine thing in this way and time if the world had some black man to come out on the scene to do for destitute humanity what that black king was able to do for his people hundreds of years before," de- clared Mrs. Akin.

Born on a farm near Wynne- wood, Okla., in a log cabin, on the banks of Big Sandy, Mrs. Akin, from humble surroundings, has through dint of hard work and struggle, fought her way up to the distinguished place where she now finds herself.

The author says that her "real education" began sometime after she was named supervisor of schools at Drumright ten years ago, and she was one day handed a copy of Carter Woodson's "Negro Makers of History."

"It opened up a new view of America and mankind before my startled eyes," said Mrs. Akin. "From the minute I opened the book I did not law it down until I had read it through to the last word. The sun was rising in the east as I closed the little gray volume. It was truly for me the beginning of a new day."

The author, when interviewed last week at her home in Drum- right, said:

"When I began my work as su- pervisor here, my duties took me to the Negro school. The only thing I knew about this phase of my work was that I did not know anything about it. Like most white people, I felt that the Negro race must be greatly different from mine. It is amazing how ignorant we white folk are. I decided to study and try to understand these dark-skinned children," said the Drumright supervisor.

"But that beginning has meant more hours of study than all my high school and college work com- bined. It has been an uncharted course, with no efficient profes- sors to guide me. It has necessi- tated buying, searching and bor- rowing source materials that throw the light of truth upon the Negro American. These are hard to find."

"This new education has been a call to travel into distant parts of the country. That part of the

study is only half begun. Lack of time and money has limited me in this field.

"Great joy has come to me in the friendliness and cooperation which is replacing that former at- titude of stoicism and indifference among my boys and girls—in the pride I have seen in their eyes about the accomplishments of members of their race—in the awakened interest and purpose in reading—in the greater sense of self respect that straightens the shoulders, lifts the chin and makes a child look straight into my eye."

One of the surprising things that has happened since the publi- cation of the book has developed in the purchase of large numbers of the texts to be used as sup- plementary reading in white schools. Another interesting angle developed recently when Pub- lisher Harlow received inquiries from a Negro minister who want- ed copies for his Sunday school class.

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Ad- dress all communications to S. E. Grinstead, Fisk University Library, Nashville, Tennessee.

In what year were all the repre- sentatives of South Carolina in Congress Negroes?

Ans.—In 1872.

What Negro Congressmen held their position as representatives the longest?

Ans.—Joseph M. Rainey and Rob- ert Small of South Carolina were Representatives in the House five terms.

Were the two Negro Senators native born citizens of the state they represented?

Ans.—No. Hiram R. Revels and Blanch K. Bruce of the state of Mississippi, the only two Negroes who served in the United States Senate, were both born out of the state they represented. Revels was born in Fayetteville, N. C., and Bruce was born in Warrenton, Va.

In what book can I find speeches of some of our earlier Negroes in national politics?

Ans.—Woodson's "Negro Orators and Their Orations."

How many sermons are included in the famous "God's Trombones" by James Weldon Johnson?

Ans.—"God's Trombones" con- tains one prayer and seven sermons. The sermons are: "The Creation," "The Prodigal Son," "Go Down Death—A Funeral Sermon," "Noah Built The Ark," "The Crucifixion," "Let My People Go," "The Judg- ment Day."

The Negro In American History

By C. B. BUNKLEY
330 East Nelson Street
Denison, Tex.

As we look backward into the remote past as far as the dim light of American history illumi- nates our vision, we find members of the Negro race playing an im- portant part in our American his- tory.

A brief survey of the Negroes in American history shows that of the total population of 122,000,000 in the United States in 1930, 11,891,143 were of African descent or approximately one in ten. This "Tenth Man," the Negro, is not a newcomer or an alien. His an- cestors began to arrive hundreds of years ago with the early set- tlers. Practically all the present Negro population have back- grounds of one hundred to three hundred years of American ances- try.

Digging into the musty records of the past, our initial surprise is to find that Negroes did not come to America as slaves in 1619, but as explorers, some free, some en- slaved, a hundred years earlier. Ancient manuscript mentions Alonzo Pretro, a Negro, as the pilot of the Nina, one of Colum- bus' ships. Negroes were with Balboa when he made his explora- tion to the Pacific. We also find that there were Negroes with Cor- tez when he was exploiting Mexi- co. These men were not slaves but were actual members of the crew.

The first permanent plantation of slavery in America was estab- lished in 1619, when a Dutch ship landed twenty Negroes at James-

town, Virginia. Some of these can liberty. We find Negroes were sold to colonists as slaves, playing an important part at the or perhaps, as some think, were battle of Bunker Hill. In this bound out for a term of years as battle Peter Salem killed Major "indentured servants." Some of Pitcairn. This led to the organi- them gained their freedom after zation of Negro soldiers on a serving for a time, while others larger scale as separate units. remained permanently enslaved. These separate units performed

Negro slavery did not grow ra, many heroic acts during the war. pidly at first, since it was easy to When the idea of taking Ne- get white "indentured" servants goes into the army was first from England. By the cutting off brought forth it received great of the supply of indentured serv- protest. Some believed they could ants in 1688, the importance of be easily persuaded to join the Negro slavery began in earnest. side of the British after they had By 1715 there were nearly nine been trained. Others believe they thousand slaves in the colonies, did not have the mental power to and sixty years later the number be able to be good soldiers. There had grown to 510,000. By this were several other protests made. time there were hundreds of ships Some states permitted slaves to engaged in the slave trade, im- enlist in the army and when they porting Negroes from the West enlisted they gave them the Indies and Africa, and the num- freedom. Others allowed the free ber of slaves rose rapidly to a Negroes to enlist in the army. million in 1800. The white races This problem was finally settled began to fear the attempt of by the organization of Negro ar- slaves to overrun them, so in mies.

1807, congress prohibited further importation of slaves.

The slave problem during this time was being very widely dis- cussed. Some organizations were for the slave movement while others were against it.

The Quakers were against the slave movement. They believed in social equality as well as equality before God, and did much to put an end to slavery.

The Quakers caused the Anti- slave movement to meet with greater success. There was some Anti-slavery sentiment from the very beginning of the introduction of slavery into the original thir- teen colonies. There were several people in various colonies who from time to time protested against the punishment inflicted on black slaves. The first pro- tests, however, were largely on religious grounds, but gradually spread over all the phases of the lives of the slaves.

As we advance farther up the ladder of the history of our coun- try we will find members of the Negro race playing a very active part in the Revolutionary war.

During the Revolutionary war the interest in the Negro was in- creased. This new interest se- cured to the race an appreciable ment. She showed great talent to share in defending the liberty of the country. Negroes were in first to demonstrate that Negroes front rank of those openly pro- had possibilities beyond that of testing against the quartering and being hewers of wood and draw- billeting of British soldiers iners of water for another race. Boston to enforce the laws au- Benjamin Banneker was very thorizing taxation in the colonies. adept in mathematics and science. In the clash Crispus Attucks, a He became one of the most noted Negro, was one of the first four astronomers and mathematicians to shed blood in behalf of Ameri- of his time.

During this period we find Ne-

groes taking an active part in the religious world. The most out- standing leader was Richard Al- len, the founder of the A. M. E. church.

During the Civil War the Negro again played an important part in the history of this country. We find Negroes fighting both for the North and the South. In many cases the Negro troops led to the turning point in the battles. There were other Negroes who re- mained at home and gave their re- ligious support to the army. It has often been said that it was not the men in the battlefield that won the war, but it was the pray- ers of the Negroes who remained at home.

Advancing to modern times we find the Negro race playing a more active part in our history than ever before. We find great men excelling in the different pro- fessions. We find Negroes play-

ing a very important part in the medical field. We find great law- yers producing facts that lead to the passing of some of the most outstanding laws of modern time.

The position of the Negroes in the field of politics is fastly in- creasing. His opportunities in this field are greatly increasing. He is taking advantage of every op- portunity that is presented to him and fighting for additional oppor- tunities. The future for the Ne- gro in this field is very bright.

We also find great educators ex- isting during this period, the most outstanding of which are Booker T. Washington, the founder of Tuskegee institute; W. E. B. Du- Bois, who has done much to raise the standard of the Negro race, and James Weldon Johnson, who was one of the greatest Negro educators of modern times.

We, as Negroes, should know more about the part we have played in American history. We should know the position that we now hold and take advantage of every opportunity to elevate the position of the Negro race on the ladder of our American history.

HUMAN SCURES ENCYCLOPEDIA NEGRO TOPIC

14-29-39

COLUMBUS, O., Oct. 26—(AN P)—In glancing through the re- cently released "New American Encyclopedia," Mrs. Thelma A. Jackson, chairman of the book committee, local A. G. F. turned to the topic concerning the Negro and after reading it concluded immediately that the text's mis- statements were a grave injustice to the Negro race.

Mrs. Jackson wrote her criti- cisms to the publishers, Books, Inc., William M. Mattix, manager, New York City. Manager Mattix replied as follows:

"Your communication has been received and we indeed appreciate your calling our attention to the topic on Negro in the New American Encylclopedia. We assure you that this topic will appear revised in the next and subse- quent editions of the work.

"Intelligent and constructive criticism such as you have offered, helps to make the work worthy of its users; further suggestions will be welcomed. Mid 1938-1939 supplement is being sent to you under separate cover and we thank you very much."

Text of the offensive topic was as follows:

From THE NEW AMERICAN ENCYCLOPEDIA by Books, Inc.

NEGRO, one of a dark-skinned race having wooly hair, flat nose, thick protruding lips, and a prog- nathous form of skull; native to Africa; specially to central and W. Africa, source of slave trade. In his native haunts, the black man, the Bantu or the Sudanese, is a primitive individual, still practicing crude forms of agricul- ture and handicraft.

The women do the menial work. The prevailing religion is a wor- ship of nature, mixed with Mo- hammedansim, Christianity, fe- tishism, witchcraft, and voodoo- ism. Negroes now constitute a- bout 8% of the total population of the U. S., their presence in such numbers constituting an acute so- cial and political problem, par- ticularly in southern communities

where Negro labor enters into di- rect competition with white.

By nature indolent, good-nat- ured, easily satisfied with meagre comforts, and is conscious of his inferior position in the social scale, the Negro has been slow to im- prove his intellectual and educa- tional status. The race has pro- duced, however, a number of not- able figures, including Booker T. Washington, who established Tus- kegee Institute for Negroes in 1880; T'Oussaint L'Overture, lib- erator of Haiti; several poets: Wheatley, Dunbar, Braithwaite, Johnson, Hughes, Cullen McKay, novelist DuBois, writer and so- ciologist, and numerous actors, musicians and dancers.

Negroes constitute a large part of the people of West Indies, Brazil, Peru, Cape Verde Islands and Arabia. Haiti and Liberia are the only countries where po- litical control is vested in Ne- groes.

OPINION

Epithets and Racial Status

THE RECENT RULING of the Oklahoma Supreme Court that the epithet "n—r" is not an insult when used to refer to a colored citizen and is therefore not a ground for libel action, emphasized the importance of the fight the AFRO-AMERICAN has waged consistently against the use of objectionable words based on color or previous condition of servitude.

Taken in connection with a previous court decision which awarded damages to a white man who had been designated a Negro, the decision brings out in bold relief the underlying motive—to set firmly a social, political and economic status for colored citizens, and to tag this status with unmistakable terms of identification.

After all there must be some reasons why some white Americans insist upon using terms of any kind in reference to a group of Americans to which that group objects. And the only logical answer is that the practice follows a deliberate plan to perpetuate a public opinion in which the colored group can be denied the rights of American citizenship that are given to white citizens. *3-25-39*

The South exhibits this practice in the more crude and insulting forms, of course, but there are few communities in which there is not evident some form of this deliberate operation of public opinion against colored citizens. *Baltimore, Md.*

IN THE CURRENT issue of Ken magazine, R. E. Wolseley gives a vivid picture of the application of this practice by white journalists.

As he points out, and as is known generally, white newspapers throughout the South as a rule omit the designations "Mr.," "Miss," and "Mrs." when referring to colored citizens, even when reporting the highest forms of accomplishments about them.

The words "reverend," "doctor," "professor," "uncle," or "aunt" are used by some of these papers to sugarcoat the deliberate refusal to use a term which openly accepts the sons and daughters of ex-slaves as American citizens whose rights they are bound to respect.

But whether it is the nasty and crude insult of the debased white person who hurls the epithet "n—r" or the patronizing "friend" who affectionately refers to some colored person as "mammy" or "good old d—y," the underlying motive and the positive effects are the same.

it is the same old jim crow; the same racial segregation and the same deliberate discrimination.

Newspapers in the North as a rule designate colored citizens as "Mr.," "Mrs.," and "Miss," and there are few of them now which would hurl the insult "n—r." Or the other hand, there are few of them without some form of this deliberate practice to stigmatize the colored group.

One of the greatest newspapers in this country which carries the slogan "All the News That's Fit to Print," still would not regard the marriage of the daughter of the most outstanding colored citizen in this country as coming under this famous slogan.

Here, by omission, the subtle operation of the makers of public opinion get in the back-hand blows which operate along with jim crow laws and the color bar to keep the colored citizen in a prescribed political, economic and social status.

* * * *

OF MOST IMPORTANCE, of course, is the part we ourselves take in perpetuating this practice.

Some time ago the District of Columbia board of education took a stand against the use of periodicals which used objectionable terms in reference to races.

There might have been some other factors involved in this decision, but the AFRO-AMERICAN contended at the time that on this one point the school board was on high ground.

We took the position then, and maintain it now, that these insulting epithets have no place in current expression under any circumstances except when used to express the most bitter and positive protest against their use.

The argument that to be realistic a writer must use "d—y" and similar terms is no more logical than that we should use the vulgar and unprintable language of the brothel and gutter to express the realism of these places.

Our story writers, our poets, our dramatists and our essayists should shun these terms. Their use by our own writers is more harmful than when used by whites, for whether we mean it or not, it is regarded as condonement, if not approval, of the status some whites fix for us.

What they must understand is that our vital problem is to develop out of the psychology of the slave status into that of American citizens. In this development we must blot out from future generations of both white and colored people all tendencies to cling to the traditional relation of master and slave.

We must glorify the people of that day, both white and colored who fought for liberty. We must oppose the whites who persist in applying the slave tradition to day, and blot out the memory of the perverted "black mammy," and the handkerchief-head "uncle."

* * * *

TO THIS CATEGORY of offenders in recent years have been added also the movies and the radio. There can be no occasion where the use of any of these insult-

Force Board To Ban Books That Ridicule Race

SAN DIEGO, Cal., Nov. 3—The long fight waged by the Women's Civic League of this city to introduce books into the local school system that tell the truth about the Race citizen and his relationship to American life, bore fruit last fortnight, when the superintendent of schools, W. C. Crawford, ordered principals to withdraw "Little Black Sambo," a kindergarten story read by pupils in the third grade here. Crawford acted after the league forced the issue, calling for an investigation. Crawford told the league following an investigation that the book had been used arbitrarily, as it was not listed as supplementary reading in the school list of such books.

The superintendent told a delegation of league members headed by Mrs. J. E. Craft, that he would be glad to receive suggestions of books about the Race, simplified for use in the lower grades.

ing epithets are justified. Their use over the radio or in a movie should be regarded as an insult and should bring immediate mass reaction against radio sponsors and broadcasting companies.

For we cannot cure the disease of racial discrimination as long as the virus of the malady is being pumped into the bloodstream of American public opinion. The practice of movie corporations to cast colored characters only in the roles of menials, buffoons, and as "good old servants" is one carefully considered means of keeping us that way as a group.

The AFRO-AMERICAN has pioneered in its fight against the use of epithets. We believe that the sooner all Americans, of all races and creeds, come to know each other as just Americans, the sooner will we develop that group respect for each other that will make it possible for all people of all races to live in peace, harmony and brotherhood.

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REVEAL MOVEMENT TO FOSTER INTEREST IN NEGRO HISTORY

With the publication of a fine new book, "The Negro, Too, in American History", there has come to light the story of the development of a great new educational movement when W. D. Allimono and A. P. Whitlock of Nashville succeeded in bringing together a group of public spirited white and colored men in Nashville Tennessee; namely, Chas. G. Pfab, W. R. Hayes, H. T. Hayes and Dr. J. W. White. Other prominent educators became deeply interested. Among these were the Hon. F. E. Browning, who was for ten years a member of the Tennessee State Text Book Commission and former president of the Tennessee Education Association, Hon. Merl R. Eppse, chairman, Division of Social Studies, Dr. Alva Taylor, professor of Social Ethics, Vanderbilt university; Dr. A. P. Foster, Tennessee Historics, Vanderbilt university; Dr. Teachers college Columbia university, N. Y., and Dr. Charles S. Johnson, Dept. of Social Science, Fisk university.

These men from the educational and business worlds, met and decided that the country needed books that presented the Negro's contribution to American life. They saw that practically all historians evaded mentioning anything of the race's achievements or illustrious men and women of the past. It was resolved that a history should be presented to the world that would be a source of accurate information and a magnificent addition to any library in the nation. This group recognized that many of the problems and differences between the races could be solved through the education of both adults and the younger generation now in the schools and colleges. Certainly all schools and colleges should have available, in proper form, this kind of information which would make for better racial understanding in years to come.

The editor selected, ideally suited to this monumental work, was Prof. Merl R. Eppse, head of the history department, Tennessee A. and I. State college. Prof. Eppse has spent more than a decade in research poring over forgotten documents and dusty volumes delving for the little known facts of racial accomplishments.

And now comes the first book, "The Negro, Too, in American History", which is a masterly creation showing vividly the Negro's participation in all of the glorious epochs of American history. It is also a beautifully printed book of 544 pages bound in leatherette cover of maroon, embossed in gold. This book is so full of the vital facts of the early days as well as the later periods of progress in this country, that it should be in the home of every family, as it is and will be, in so many big libraries. Stimulated by an avalanche of unsolicited letters from all over the United States from laymen and educators, this group of men who make up the National Educational Publishing Co. have made their educational program more sound and far reaching.

A textbook which has just been published entitled, "An Elementary History of America" by Merl R. Eppse, colored, and A. P. Foster, white, is being presented to every state board of education, for their consideration to be adopted or listed as a supplement in the entire school systems of America. Another textbook, for high schools, is now in process of publication. Soon there will be books of plays and of literature, representing the best scholarship found in either the white or Negro race all designed to aid the colored people in their struggle for recognition and for their share of 100 per cent Americanism.

Just a few weeks ago there was organized in Chicago, a distribut-

ing company for these histories and textbooks. It is known as the National Educational Publications Co., Inc., where through its Chicago offices in the Arcade building, 35th and State streets, the entire nation will be served. Writers, agents, schools colleges, booksellers and libraries are now contacting the above office for more detailed information.

SAYS NEGRO NEWS GIVES WHITE EDITORS MANY A HEADACHE

Troubles besetting white newspaper editors over the handling of Negro news are exposed in a recent issue of Ken, fortnightly news magazine. However, Southern editors had their burdens lightened when the Oklahoma supreme court ruled that the epithet "n — r" is "not an insult when applied to Negroes" and is not grounds for libel action.

The article, written by R. E. Wolseley and entitled "Journalistic Headaches" reveals that the question of how to treat Negro news is a problem both North and South, and editors have invented all kinds of tricks to get around it.

The policy depends to a large extent on the number of Negroes in the area with what an editor gets away with. If in a Northern city where few Negroes live, the tendency is to eliminate as much as possible.

In the South news must be printed because of the large numbers of Negroes. But if too much complimentary news is used, whites object; too much crime news brings the condemnation of sociologists; if articles on Negroes are eliminated entirely liberal whites and colored leaders protest.

"Mr.", "Mrs." raises furor. The Ken article cited the experience of a young Northern editor who called Negroes Mr. and Mrs. in print, only to have whites raise up in anger. So he used some of the many devices invented to avoid this by calling colored persons "professor, doctor, madame, mademoiselle, reverend, uncle or aunt" or omitting all titles.

After commenting upon the decision in Oklahoma that B. C. Franklin, Tulsa, attorney, had not been libeled when he was called "n — r" in print because the term "has been brought forward from the days of Negro slavery and is today frequently used by both the white and the Negro in a friendly way without reflection or ill feeling," the author tells of the objection in many parts of the North to using even "Negro", in a story and explains why many editors consider it necessary to use a racial designation. It is a reflection of existing conditions, he says, and unless race is given the reader thinks the person mentioned is white. Racial distinctions are still news, he contends. Following several illustrations of offenses by "thoughtless" editors, the writer concludes:

"Although the white editor, be he in the North or the South, can make no very fundamental change in the public attitude toward the Negro people, he at least can refrain from being unnecessarily offensive to the Negroes by not always symbolizing them with their worst characteristics. And that goes for the motion picture industry and the radio business, also, where the inanities of a Stepin Fetchit and the boneheadedness of an Amos and Andy do little to bring out the best characteristics that are a part of the American Negro."

Three Scholars Score NY Books

NEW YORK.—Three scholars, Dr. L. D. Reddick, curator of the Schomburg Collection of Negro Literature; Dr. Charles S. Johnson of Fisk University; and Dr. E. Franklin Frazier of Howard University, roundly scored the textbooks used in the New York City public school system.

The three spoke before the public meeting of the New York branch of the Association for the Study of Negro Life and History, at Harlem YMCA, last week.

Gave Results

The principal speech was made by Dr. Reddick, who gave the results of an extensive investigation of racial attitudes found in the texts. Dr. Reddick presented quotations which pictured the colored man as a happy slave strumming a banjo.

"While the history books of this city are not as vicious as some of those found in the deep South, they do, nonetheless, contain much anti-colored propaganda," said the curator.

Dr. Johnson pointed to the race-consciousness of many rural youth who do not have race pride because they have not read histories of achievements of black men and Dr. Frazier said that the task of both the historian and the sociologist is to correct through scientific research the distorted view of colored people held by Americans generally.

RACIAL CONSCIOUSNESS - 1939

HIGHLIGHTS OF NEGRO HISTORY

HELPING THE DEPRAVED NEGRO

The best Negro is largely indifferent to his duty to the depraved Negro. A call to curb his tendencies causes frightened feelings. Cowardice came to us out of slavery. To ignore the fact that 75 years ago we were slaves will not remove these ugly marks. Some of us our parents would not endure slavery, and they ran away to the North, but the great mass remained and remained.

In a mid-western city a park was equipped and assigned to colored people. It became utterly useless for the better classes because of the vulgarity of the lower class. It was suggested that the ministers speak about the matter in the churches, but a fright fell over that meeting, a frost, in which enthusiasm could not live. Queer looks come into Negro face when you suggest fighting.

The Negro type of Negro has not yet awakened to the fact that there are law-abiding Negroes. A law enforcing officer told me, "There are people who will enter your homes or parks and put over any kind of program, in fact turn those places into hell and think that you have to stand it but that is what we are down here for. Negroes have not yet attempted to reach out and use the law.

Those white men worked as effectively for me as if they had by my own kinsmen. Sure, they said, "you can get protection," and they made good on it. Send the right Negroes, we have them, to park commissioners and ask protection for our youth from witnessing depraved immoralities. White people will be glad to see such a side of Negro development. They will be glad to put teeth in the power of supervisors and law enforcing colored appointees.

In these years we do not seem to have developed the technique and skill to handle the worst Negro. Yet dare we any longer delay the task? Indifference and selfishness are costly sins. Lawsuits, resolutions and vociferation over restriction of our race rights have brought little in result because the deeds of this

worst Negro have furnished race characters. Here men and women who had been "broken up in the heart," with prayers and tears ate with ample excuse to inflict the whole race with separate meanings. Out from the Bowery coach, expulsion from public accommodation, closed public libraries, museums and lecture courses.

It is a long list: disfranchisement, dismissal from civil service on mere pretexts, segregation, and many other injustices. Because we have been blind to the extreme necessity of lifting the depraved type of Negro, prejudice has been able to enforce this unjust legislation, that bars the progress of all classes of an advancing race. We have been in a different and we have paid.

The present generation of Afro-Americans, not realizing what the lower class might become in contaminating the whole; seeing the wide gulf growing between the worst and the best; and not knowing how to bridge it, have thrown down all the bars that were erect among older Negroes. Their red-blooded soul saver who drew are now no lines of demarkation between good and bad. White Americans are doing much the same thing.

Black people are very human but this is not the way to help the worst Negro—to get down and wallow with him. We feel sure that there is something wrong in our treatment of unhelped class. Our children are meeting on a middle ground today with their children; ours are learning from nearness to condone their depraved habits, at first; to tolerate their low standards; and this accounts in America for why in both races youth is only marking time in ethical advance.

Free flour has been administered to people fairly well off. Packages of rice and other nourishing foods pitched into alleys, not yet found out how to lift such types. We will have to build lifesaving stations along the lines between good and bad Negroes and send into those stations Jane Addamses who will sink their lives in lifting the ideals of the unsaved. As it is just anyone who will grab welfare work may do it. Hope appears in trained workers now coming into this field.

In New York City years ago someone started the Bowery Mission that drew in out of the cold the lowest and most depraved

characters. Here men and women who had been "broken up in the heart," with prayers and tears opened the comprehension of men blind and deaf to life's higher meanings. Out from the Bowery Mission for long years have gone to the far regions of the earth, to China, to India, to the slums of other cities, the converted men, once little higher than beasts. It takes the power of God and consecrated lives to reach and lift the depraved, fashionable people cannot do such work of redemption.

HIGHLIGHTS OF NEGRO HISTORY

REACHING THE DEPRAVED NEGRO

The most unfortunate feature of reaching the depraved Negro is that the best Negro is too busy and the supervision and administration of charity and welfare endeavors fall into the hands of the unawakened and untrained and, alas, sometimes the self-seeking. Pushing characters with no burning zeal for the succor of the poor, who for profit or notoriety seize upon this kind of work that they do not know how to do.

As a natural consequence there have been welfare centers minus mass attendance. Equipment was there but not the spirit of Christ. Supplies have been gathered and passed out to members of the machine that perpetuated such leaders in power; clothing gathered, picked over and the flimsy remnants given to the poor. Welfare work should be assigned to honest, consecrated men and women, well enough off of themselves to be above the need of robbing the poor. When the best Negro stands back, then money appropriated for class instruction of the untrained masses will go into interested pockets for salaries, for supervision and no instruction will be given. Supplies donated for day nurseries have been plundered; fruit and foods donated have been picked over and given to henchmen. No wonder that the under Negro does not believe that the more favored types are his friend.

Thus we make a shamble of welfare work. The development of more schools like the Atlanta School of Social Work and the adoption of the ideals and methods of the Urban League, will produce a class of social workers with higher aims and a greater integrity. Where we have people gifted to do this work we should be careful, if they are not well off, to see that regular benefits raise them some form of remuneration. Place them above temptation.

In this welfare work there should be no toleration of standards of excess in recreation. Do not lead Negro youth to license.

Place social amusement upon a sane, temperate plane. Enter the lives of these people by helping them to rear their children, by lifting their ideals of honesty, of honor, of industry and of worth. Ordinary people cannot do such work by which the depraved Negro may be lifted to the status of worthwhile citizenship. In short instructional talks in the community house by real leaders, ideals can be lifted among these.

Seeing all this evil mounting around us we have sought to make an excuse by hiding behind the convenient bug-bear "social equality," when it was indifference, ignorance and love of ease that has kept us from finding and meeting the depraved Negro's needs. From these "little foxes" that ate the vines, we advanced to mob-murder. Has lynching done any good? Has it done any good in blotting out the unmentionable crime?

Rape is a crime that no citizen of the nation deplors more, or is more anxious to stamp out than the Negro, who abhors the white or black fiend who will murder a woman's soul. Whence springs this creature who stalked so shockingly in the World War, proving that it is no crime of the Ethiopian race alone, but lurks in the unrestrained of all races? The percentage of crimes for rape is lower in the Negro race, statistics say, than in white races.

Rape once furnished grounds for the lynching of the depraved Negro. Then any pretext served. In one case a colored youth had merely jostled a white girl. In fear he ran, and was lynched. In another case Bishop Gaines of the Methodist church, startled a white lady. She screamed, but he had the presence of mind to allay her fears. Suppose he had not been able to do so?

Lynching points a finger of warning to the Negro. The Negro must build up higher moral standards than the white race with its licensed "red light" districts. Black people are a race of strong passions that must be controlled. Once holding world dominion, the black race slipped and fell, out of luxury and indulgence,

losing world footing that seems impossible of return.

Those who have burned and lynched Negroes attempted to check evil from the wrong base. When revenge prompts punishment instead of justice it defeats its own purpose—the deterrent of the criminal. When we give chastisement the setting of savagery and perpetrate it in the spirit of hate, we do not check crime but rather disseminate it.

In America we have been spectacularizing before criminal and diseased minds a thing which when focused, lures them on as the moth is drawn to the flame. The ignorant of criminal tendencies are attracted by lynching to turn in revenge. So the halo of martyrdom attracted the good of earlier ages. This, though perverted, denotes the possession of heroic blood. Those who have been highest cruelty and neglect can make the lowest.

If America wants to know the root and origin of rape let us open our eyes and look at the Negro woman, who because of our neglect and unjust laws must live the prey of the men of all races. In actuality there is no protection for her virtue under our laws. Where is American chivalry? This gentle, shrinking, brown-skin girl whose mothers under protection of black codes were raped for two hundred fifty years. If one resisted, she was whipped until the blood ran down her scourged back.

This Ethiopian woman is most often consigned, when we hire her to out-houses, unprotected there and often as ruthlessly despoiled as any piteous white victim. Who shall say that the offspring of such ravishment are not born into the world predisposed to fiendish crimes; to strike back and shock us into realization of her perilous position? The unprotected woman of the black and white race are the roots of this curse.

ETERNAL VIGILANCE

Under the caption, "Eternal Vigilance the Price of Liberty," the Washington Tribune last week pointed the way to guard against the ills which so often are perpetrated against us as a race. The watchful editor attacked in a strong editorial a fault which often creeps into the language of leaders of the opposite race when they refer to us, that of using epithets that are out of place and offensive. Too much stress can not be placed upon our taking a firm stand in this matter and expressing our displeasure when descriptive terms are used that do not sound good to our ears or look right to our eyes. In this particular instance the offense was made by a nationally famous radio broadcaster and, be it said to his credit, that when he was apprized of the offending remarks he had made, he was big enough to make an apology for his unintentional insult. This is no unusual case. Oftentimes right thinking leaders of the opposite race who are friendly disposed to us unknowingly speak of us in terms that are offensive. They need to be told of our displeasure. The editorial in question was as follows:

During the radio broadcast of the Preakness Race at Pimlico over a national net work of radio stations, Edwin C. Hill, a well-known news commentator, made the unfortunate statement that many "darkies" were present.

This radio broadcast was sponsored by the American Oil Company, producers and distributors of the familiar Amoco brands of motor fuels.

The use of the word "darkies" over the radio network was promptly and very properly resented by colored newspapers and prominent individuals of the race.

Many prominent officials of organizations and fraternities, sororities, as well as automobile and truck owners and even drivers sent vigorous protests to the officials of the American Oil Company.

Officials of the Amoco organization, in conference with prominent colored citizens, were informed, imparted the information that the Amoco organization was innocent of any intent to give offense because the news commentator was trusted to comment without giving offense.

The news commentator promptly sent expressions of regret and pledged that he would not use the word again

and would "drop it from his vocabulary." The advertising department of Amoco in communication to protestants also promptly advised that they deplored the incident and gave assurance that the unfortunate utterance "was made without the knowledge or consent of the management," and that, "there will be no further use of it in any subsequent broadcast."

With the assurance given by the management of the Amoco organization, the matter became a closed incident. However, it is refreshing to know that the management of the American Oil Company co-operated by promptly expressing their regret over this very definite lack of courtesy to its radio public. The incident also indicates the necessity of cooperation for the development of good will. It is stated that such good will the Amoco organization aims to maintain in a co-operative, helpful manner.

And, finally, it has given evidence that a properly sensitive and race-conscious group can always secure favorable results in a dignified united way if protests are registered at the fountain head.

"Eternal vigilance is the price of liberty"—for races and individuals!

• The inertia of school systems today is a far more serious threat to democracy than any radical ideas which a few teachers may cherish.—ORDWAY TEAD in *Administration and Freedom*.

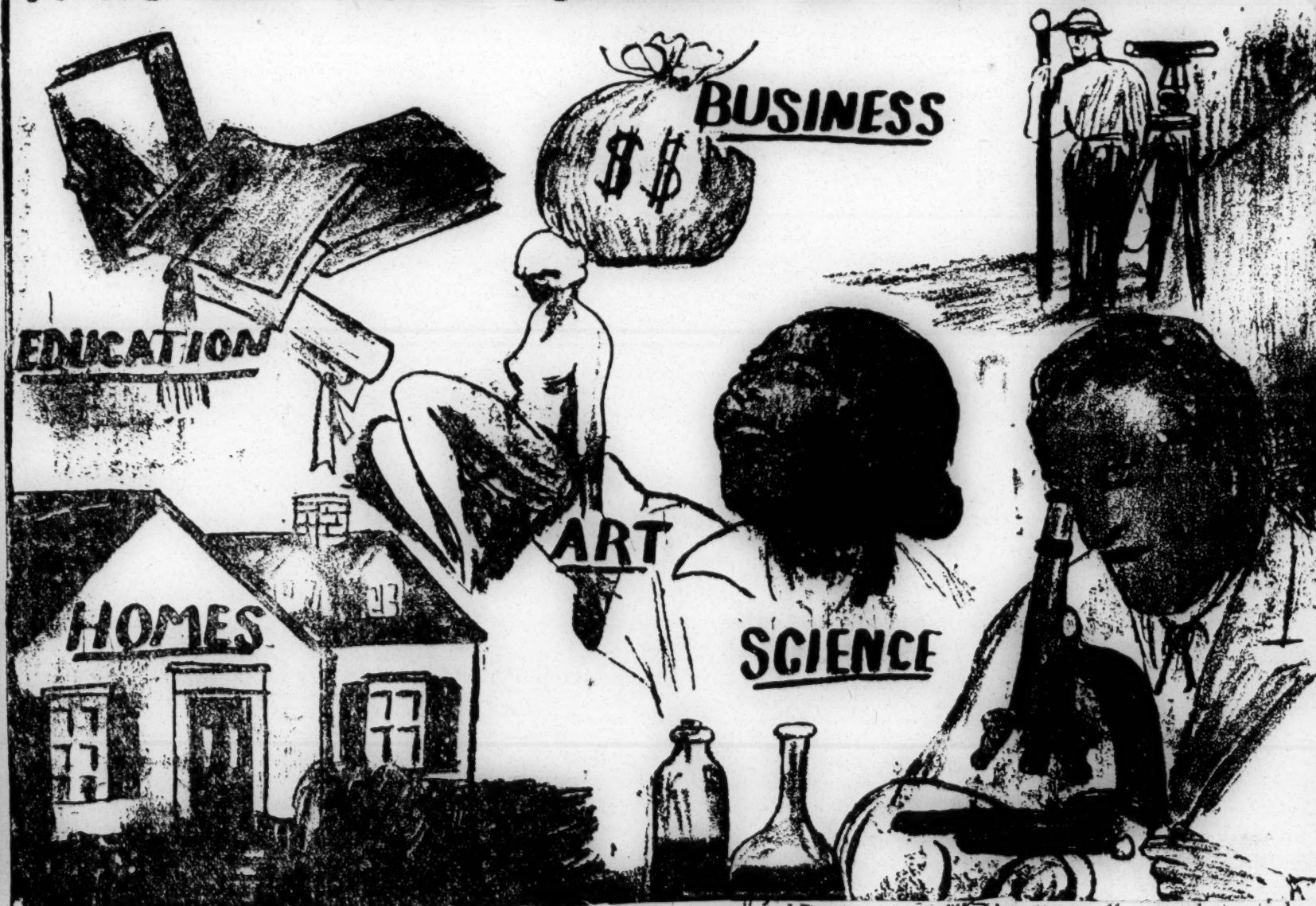
• From the first grade, whether he is reading stories of fairy princesses, Biblical characters, or George Washington, the Negro child comes in contact only with white heroes and heroines.—GOULD BEECH in *Schools for a Minority*.

• Current discussions of educational goals seem to me to have reached a stage of utter confusion. If there appears any tendency at all, it seems to lead in the direction of a scholastic department store.—EDUARD C. LINDEMAN in *The Goal of American Education*.

PRODUCTION

Only Permanent Basis For Development
Of World-Wide Respect For Colored Group

IF WE WANT RACIAL PROGRESS-WE MUST PRODUCE



By JULIUS CARTER

The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any way estranged — BOOKER T. WASHINGTON.

Putting our forces of brain

and man power to work, build. The day we start to produce intellectually substantial and ing and developing racial or-ing better farms, buildings, rat-morally useful religion, we will ganization and intelligence to trap, chemicals, and teachers lift ourselves above the realm the point where we will be is the day we start on the up-of the idle-ritualistic hypocrites able to produce products and ward climb of understanding who fear progress and threat-institutions that will help oth-and recognition.

er peoples of the world toward By producing a better homewe attempt to think. a happier and broader life is we make a social advance that By producing higher ideals the essential key to racialis of the highest spiritual in our young people we lay the progress. 5-18-39 quality; by building more and foundation for a great and

To become parasites on the better homes, we raise our-strong race and civilization for society of other groups is the selves above the slum stand-the future.

desire and ambition of many,ard and all the adversities that It is self evident that this is and this desire in itself is thego with it. true, so instead of clamoring

central fallacy and cause of our By producing better minis-for recognition in our present much to offer other groups slow progress. ters who will teach us on in-status, let's all dig to produce that they will be glad to accept us.

something worthwhile, and by so doing we will in a short time, find that we have advanced so far and have so much to offer other groups that they will be glad to accept us.

Does Religion Include Race Pride?

By WITTIE ANNA BIGGINS

Again the words of Master Jesus "Teach them to observe all things" become a source of fruitful meditation when man considers his religion and the meaning thereof, remembering that "grace" is the gift of God and "religion" is the performing of duties that prove to the world that one has received that gift.

The Nation's Capital is still reacting to the inspirations gained from various celebrations of Negro History Week—noble gesture born in the mind of Dr. Carter G. Woodson, founder of the Association for the Study of Negro Life and History. But even prior to the beginning of such celebration in 1926, this organization, realizing with Dr. Woodson that RACE PRIDE was included in the "all things," valiantly began fighting to have the Negro learn of the heroes and

herones of his race—a glorious store of knowledge not to be found in the pages of public school or the nation's history even in a democratic America.

These celebrations are annually bringing to light, to the astonishment of thousands of the nation's intellectual citizens, unusual achievements of such persons as Frederick Douglass, illustrious ex-slave, outstanding among history makers; Jupiter Hammon and Phyllis Wheatley, first American Negro writer; John Russwurm, first Negro college graduate in 1826; Dr. James Durham—ex-slave born in Philadelphia in 1762, the first Negro physician in the United States; Alonzo Pietro—Pilate of the Nina, Estevan with de Argillon—the two Negro explorers of our own native land, and many more to whom the Nation in general and the Negro in particular owe allegiance.

Howard University Library yet has on exhibition prize material relating to Negro musicians, original manuscripts for compositions ranging from those of Bob Cole to Will Grant Still—the first time this material has ever been exhibited. Also musical programs are broadcast from the tower room of Founders Library which include records made by Marian Anderson, Roland Hayes, Paul Robeson, Audrey Pankey, the Hall Johnson Choir as an expression of appreciation for their services while they yet live.

from the Gulf to Canada. While Misses Marguerite E. Harvey and Elsie Wells Lewis, edited the journal, 31 other young women journalists, representing each state, fill permanent offices in the field of journalism.

Miss Lola M. Parker of Chicago, National President of the Iota Phi Lambda spoke the sentiment of her group when she said "We hope to convince young women that the knowledge and understanding of business economy is an necessary part of the cultural equipment of every well informed person, and that the person who elects to make her living in the business field has not chosen a vocation less honorable than the arts and sciences of high professions." So a new day dawns for Negro History as these young women include "race pride" as a portion of their religion. "teach them to observe all things."

But the Iota Phi Lambda sorority paid an annual tribute to Negro History Week, giving to the nation a journal filled with the achievements of young Negro business women representing 31 states, reaching from coast to coast and

Negro Who Found \$100 Bill Plays Distortion of Deed

SAN DIEGO SHOWS THE WAY

Mr. Philip Hilton, 347 Grand Ave., Brooklyn, yesterday voiced his disgust at the manner in which radio broadcasts and newspapers have handled the story of his turning over to the police \$100 he found accidentally.

Mr. Hilton, who is a Negro, said the implication contained in the average tale written about the story of the \$100 bill he turned in was that "colored people are seldom honest."

"You can say for me," he declared in his home yesterday, "that honesty is a pretty normal trait among Negro people."

The story of the \$100-bill began six months ago when Mr. Hilton, while driving a cab, was handed the bill, apparently by mistake. He gave his passenger, a woman, change for \$1. Later, when he discovered his mistake, he took the \$100 bill to the police station on West 47th St.

Now, because the money remains unclaimed, Mr. Hilton is legally due to receive it.

Mrs. Hilton and the four children were also annoyed by the barrage of reporters and photographers who came to interview them yesterday and take their pictures.

"We don't want any publicity for being honest," Mrs. Hilton said. "That is our natural state of being. Some of the stories that have been printed are an insult to us. The idea we gather from them is that it is considered a mighty strange thing for a colored person to prove himself either intelligent or honest. We have been annoyed by this attention because so much of the publicity has been insulting."

Will C. Crawford, superintendent of schools of San Diego, Calif., has ordered all school principals in that city to withdraw the book "Little Black Sambo" from the third grades, where it has been used for years.

The action is the result of a long and determined fight waged by the Women's Civic League, a group of colored women who insisted that their tax money not be used to poison the minds of little children.

We hail the victory of these ladies of San Diego, which is a victory for all the people, regardless of color.

But what puzzles us is the failure of colored women elsewhere to make as determined a fight to oust from the public schools all textbooks that traduce their group and hold it up to ridicule.

There are objectionable textbooks containing slighting, insulting, derogatory and erroneous statements about Negroes in almost every school system.

Since the public schools are supported out of revenues paid by the public, white and colored, it is only right that nothing derogatory to any section of the public appears in the textbooks used.

Where such textbooks are in use and colored people themselves launch no spirited and intelligent campaign against them, they are to be blamed for serious negligence.

There is no other group in American life that is so complacent over the use of textbooks prejudiced against them.

Our complaints have been sporadic and poorly organized, and in few instances have we been able to force school systems to bar certain textbooks.

Usually we have grown tired or indifferent not long after the initial mass meeting, forgetting that fundamental victories are not attained over night.

The colored women of San Diego kept everlastingly at their job, and they succeeded in removing an evil.

Their victory should be an inspiration and incentive to colored people everywhere who are tired of having their children taught lies at their parents' expense.

Lens and Shutter---Camera News

By JACQUES H. UPSHAW.

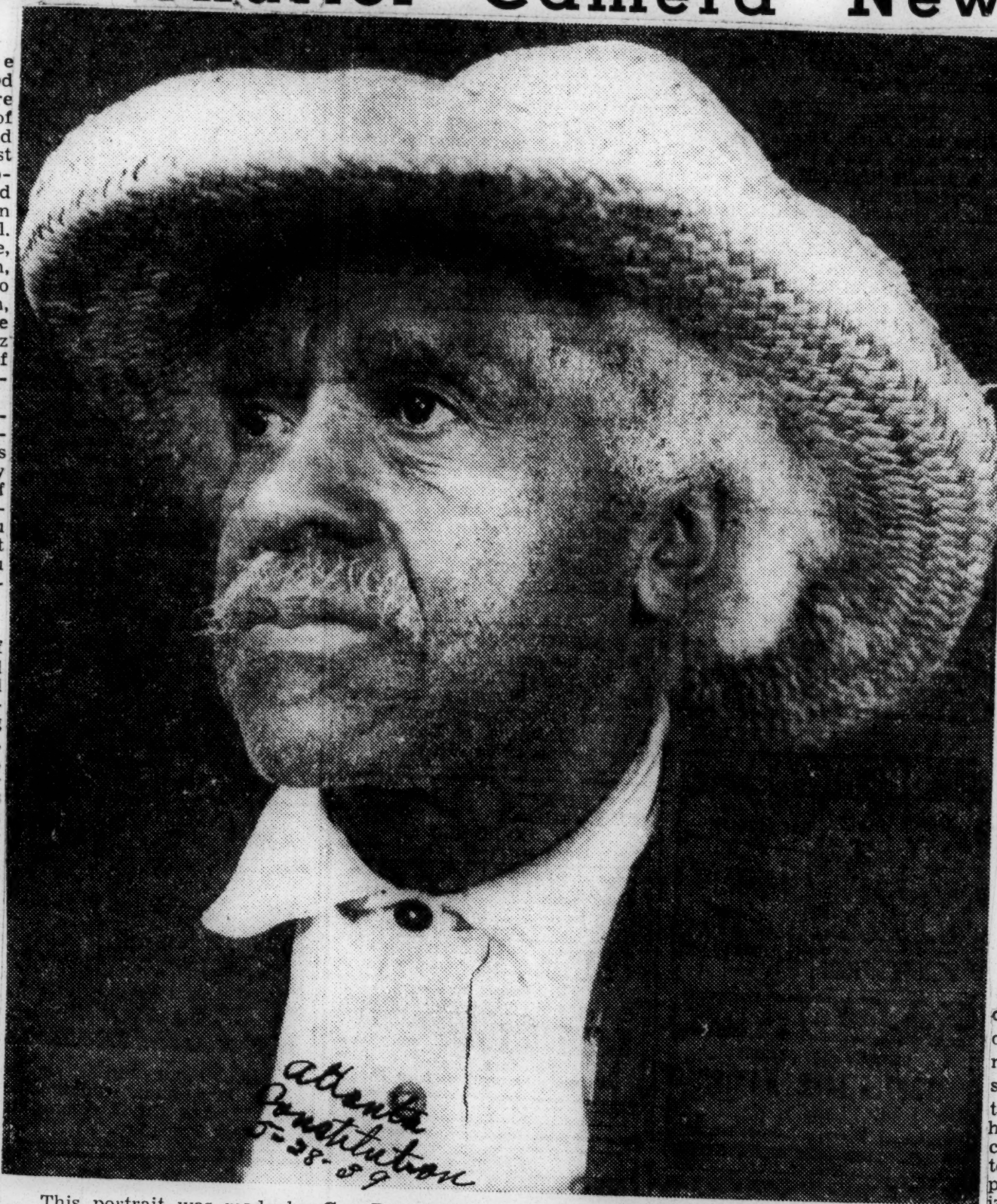
Amateur photographers have their eyes peeled for really good hints, as evidenced by the picture reproduced here, by Gus Boaz, of Calhoun, who was inspired to send it by Mr. Skvirsky's remarks last Sunday on local photographic subjects. Mr. Boaz's picture is a good example of one type of picture in which we of the south can excel. This portrait carries the message, I believe, of a man of the earth, "wise from lapsed winters," who has known many days of hot sun, and of cold winds, and has the courage for many more. Gus Boaz will make an exhibition print of the picture for the Atlanta National Amateur Salon this fall.

Some of you ladies who are irked with remarks about "hen parties" and female gossip festivals might ask your husbands and boy friends to give an illustration of what happens in an all-man meeting of amateur photographers. You may well ask, but you won't get the truth. I try to give you an idea of what may — and usually does — happen.

Take, for instance, the case of seven or eight of the more rabid of the photographers being called together by Pat Murphey to discuss picture ideas. The evening may start more or less normally, with only a minimum of chaos, dominated perhaps by Bill Bradley's delicately modulated voice as he answers some less experienced photographer's questions on technique. Somebody or other — say Lawson Fields — will have a pocket full of pictures just made, which go the rounds and are complimented or commented on, as the case may be.

Ideas Fill Room.

Someone will unwittingly ask a provocative question—one which he hopes will give him an opening to elaborate on his own theories. But any such hope is vain, for being all egotists, everyone tries to answer at once, and the result is what you might expect. After a few minutes things simmer down, as when butter is added to the soup, and the calm voice of someone like Leonid Skvirsky will rise above the babble to contribute the first real idea of the evening. An incurable artist like George Wells is perhaps near, and, already on fire with some idea, launches forth with another worthwhile



This portrait was made by Gus Boaz, of Calhoun, Ga. He used a Rolleicord camera, SS Pan film, and an exposure of 1/25 sec. at

f/5.6. Illumination came from a number 1 and a number 2 photoflood, at a distance of 5 feet from the subject.

suggestion ~~the man's cap~~

Well, that's a pretty good score, what with two ideas and the evening only half gone. But it is only the beginning, for now the tracks are cleared, the mail is in the bag, and there is a full head of steam. Sid Smith and Pat Murphey, their brains seething with great schemes, manage to get across a part of their enthusiasm to the rest; Leonard Rosinger and Ralph Uhry, quiet and secure in the dignity of their many prizes, venture a word now and then, always to the point. Roy Tippen concentrates his attention on winnowing the grain from the chaff, while I, tucked in a corner somewhere, try to hear and remember everything.

"Idea" Drunk

By midnight these formerly innocent men, now drunk with a kind of streamlined Olympian nectar, wander homeward with ideas that, could speculators only know them, would cause an instant and tremendous rise in all photographic stock.

And that, dear ladies, is what a photographic stag party is like when there is really something on foot.

A good idea is that which Leonard Rosinger is putting into execution. He clips from magazines, newspapers, and other periodicals pictures which he particularly likes, and pastes them in a scrap book. In his leisure he goes through the book, analyzes the pictures, and thus gets invaluable ideas on placing, lighting, rhythm, and other artistic elements.

Valuable Hint

That is a hint worth a great deal, and one sanctioned by the use of all great artists. All of them did—and still do—collect sketches for future guidance in the matter of pose, lighting, and design. Usually they are their own sketches; and indeed, there is no reason why a photographer shouldn't supplement his collection of pictures with sketches of his own. For no matter how crude they are, they will be able to recall to mind an idea for a photograph, which can be crystallized later.

Pity the poor columnist. Last week I inadvertently reported Sid Smith having won a prize that was really awarded to Leonard Rosinger, thereby interchanging the names of two outstanding club members and regular prize win-

ners. Leonard reacted in a most gentlemanly manner, and the first I knew of the mistake was when I received a card, delivered by George Wells (Rosinger's second), inviting me to a duel at sunrise.

Perturbed by Duel

Naturally a little perturbed over this event, my consternation was considerably augmented when a few minutes later there arrived from Sid Smith a similar invitation—to a duel at precisely the same time! Here was indeed a situation calling for strategy. But my opponents were nothing if not considerate, and offered me the choice of weapons. I chose snow balls, free style.

Henry Cassel, collector of antique exposure meters, has recently taken up stereo-photography, which he says has plenty of thrills in store for whoever has not tried it. Sandwiched in between his work on stereo-photography and the consuming interest of studying old apparatus, he directs plans for the Atlanta Camera club's annual outing, to be held at Moore's Lake, on the evening of June 14.

And so ends this salmagundi, which may be improved by the addition of a generous quantity of salt.

By DRUSILLA DUNJEE-HOUSTON

HIGHLIGHTS OF NEGRO HISTORY

THE REAL NATURE OF THE NEGRO

Overseas

Then came the heroic deed of a youngster, jack of all trades, in a little Maryland town, William Butler, a slight good-natured youth. Seeing a German raiding party approaching, who entered our trenches and captured our men. Butler waited until they were close. Then he opened fire with his automatic rifle. He kept a streamer lead upon the raiders until ten of them were killed.

He then went forth and took the German lieutenant, who was slightly wounded, a prisoner. He released the American lieutenant and five other prisoners and returned to the American lines. The New York Tribune of April 28, 1919, says: "More than 5,000 men and women rose to their feet in the city college stadium and cheered themselves hoarse while the representatives of two governments pinned their highest medals upon the breast of the nervous youth."

The Provost Marshal's report shows that the first draft 36 per cent of the Negroes called were selected to serve as soldiers, while 24 per cent of the total number of whites called were chosen. We must close with the colored motorcycle riders. They acted as couriers night and day from headquarters to the front line trenches. They rushed officers to distant points.

These men rode pell mell in the darkest nights, without headlights, along strange, devious, forking roads. Sometimes in the thick darkness they raced along near precipices, shells bursting before and behind. They rode at the rate of 65 and 75 miles an hour. German shells hit the roads incessantly but they rode on indifferently. (Scott's Official History, p. 325).

For William Butler, America had had nothing better to offer than the post of "jack of all trades." Negro soldiers sent word to General Pershing that they were sorry that there was no more dangerous work to do. Negroes fought with special distinction in the Argonne Forest, at Chateau Thierry, in Belleau Wood and in the St. Mihiel district, winning the highest praise from their

commanders. The entire regiment of the 369th, 371st and 372nd were decorated with the French Croix de Guerre for exceptional valor. Groups of officers of the 365th, the 366th, 368th and 370th battalions were also decorated. Thus in the World War again we have revealed the true nature of the Negro.

The 369th Infantry, formerly the New York National Guard, within these men was the spirit of the great Hannibal, son of a black mother, which counteracted the selfish blood of Carthage in them. They were under fire for 91 days without relief. They held their trenches, grateful Carthage, that allowed this noble, high born son to cross the perilous and before unfoughters to reach the Rhine—advance guard of the French army. The French said that these men were the heroes, they (the French) but ordinary men.

General Vincenden, French commanding officer, said of the men of the 370th: "Fired by ardor of a noble spirit, they go at times even beyond the objectives given them by the higher command. They have always wished to be in the front line." General Coybet of the 157th French Brigade, said: "Never will the 157th Division forget the indomitable dash, heroic rush of the American Negro regiments, the 371st and the 372nd up the observatory Ridge and into the Plain of Monthois."

"The most powerful defenses, the most strongly organized machine gun nests, the heaviest artillery barrages—nothing could stop them. These crack regiments overcame every obstacle with a complete contempt for danger. Through their steady devotion the Red Hand Division of the French army with which they were brigaded, for nine whole days of severe struggle, was constantly leading the way for the victorious advance of the Fourth Army. They have shown us the way to victory. Such bonds of brotherhood can never be destroyed."

In the American army there were many complaints of mistreatment of Negro soldiers. It seemed characteristic of white officers to ignore black men of ability and to make non-commissioned officers of the more illiterate "funny fellows" who could furnish amusement with their antics and shameful ignorance. It has seemed ever the popular thing to encourage this type of minstrelism.

The colored newly commissioned officers launched a discreet campaign to combat this condition. Captain Louis L. Watson of the U. S. A. claimed that there was a marked superiority of colored officers over whites of the same grade. The best results were in mixed organizations, each tried to excel the other from race pride. Thus in the World War again we have revealed the true nature of the Negro.

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It was the Spirit of God incarnated in this Negro that ensnared and utterly destroyed the flower of three Roman armies and that made Hannibal teacher of modern Napoleons in warfare. Washington fought on his own soil but Hannibal for fourteen years was master of Rome upon her own soil. He saw with unerring sagacity that if Carthage did not conquer Rome that the eternal city would be the destruction of the queen of African municipalities.

It was the self-sacrificing endurance of Negro blood that enabled Hannibal to forget the inhumanity of his native land that through all those long years sent him no reinforcements and at last had to recall him to save the motherland. The inherent spirit of Hannibal is today standing on American shores in 12,000,000 Afro-Americans, who have as keen an insight into impending disasters, and as strategic a skill to correct them as his. Shall we continue to undervalue and shackle this tremendous power that could today as effectively as Hannibal thunder upon American gates of modern wrong.

QUESTIONS

AND

ANSWERS

ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. E. Grinstead, Fisk University Library, Nashville, Tennessee.

What is the title of Dr. DuBois new book?

Ans.—"Black Folk Then and Now, An Essay in the History and Sociology of the Negro Race" 1939 publication of Dr. W. E. Burghardt DuBois is published by Henry Holt and Company, New York City.

Was Jupiter Hammond, the first American Negro poet, a preacher? I notice his poems are deeply religious.

Ans.—Yes, Jupiter Hammond was a very powerful preacher, and was noted both as a forceful preacher and a skilled slave with tools.

When and where was George Horton born?

Ans.—The Negro poet, George Moses Horton was born in North Carolina about 1797.

Who has been rated as the most unusual figure in the literary history of the American Negro?

Ans.—William Wells Brown. This native of Lexington, Kentucky was the first serious creative prose writer of the Negro race. He wrote the first book of fiction, first play, first book of travels, two histories, and a book of narrative essays. A recent literary critic says that Brown was "first of all a Negro and then a writer." He was a great anti-slavery worker and used his pen to advantage. He died in Cambridge, Massachusetts, 1884 after a full life of devotion to the cause of freedom.

Missing Pages From History

By
HARRY WINFIELD WHEELER

A GUIDING SPIRIT OF YOUNG NEGRO WOMANHOOD

If one recalls the lines from a McGuffey Reader of years ago, the writer may simplify his illustration from a material point of view by quoting from "Harry And The Guide Post":

"The night was dark, the sun was hid
Beneath the mountain gray,
And not a single star appeared
To shoot a silver ray

Across the heath; the owl flew
and screamed along the blast,
But onward with a faltering step
benighted Harry passed.

Poor Harry felt his blood run
cold at what before him stood;
But then he thought, no harm
at all

Could happen to the good,
So calling all of his courage up,
He to the monster went, and
found

It only a guide post, that
seemed
3-17-39

His passage to prevent.
And so when ere hear an idle
tale of monster or of ghost,
I'll tell of this, my lovely walk
And one tall white guide post."

The fear that distracted the
mind of the man in the rhyme is
symbolic of fears that have caus-
ed man to quake and tremble
until the scales of delusion and
superstition, doubt and ignorance
have been illuminated by a kind-
ly light leading to the realm of
truth. This spiritual light is a
morsel of certainty snatched from
the midst of uncertainties. It is
a sunny moment gleaming through
a cloud of despair.
3-17-39

Throughout the ages there have
been guiding spirits to solace the
faint and weary on life's journey.
The Moabitish girl, Ruth, was
drawn to Naomi by that guiding
spirit that made her cling to her
(Naomi). "And Ruth said, 'en-
treat me not to leave thee, or to
return from following after thee.
for whither thou goest, I will go,
and where thou lodgest, I will
lodge: thy people shall be my
people, and thy God my God.'"

The Negro woman of the United
States of America has had a

harder and steeper hill to climb
than the women of any other
race. She has been maligned and
maltreated and has been a priest-
ess for the sins of a lustful na-
tion, but out of these trials and
tribulations she has come forth
with healing in her wings. She
has triumphed because of the
guidance of those saintly white
women such as those who led
her along the way at Fisk, Atlan-
ta and at Talladega, institutions
for Christian helpfulness in the
southern states. These angels of
mercy and truth passed the
torch of intellectual light to their
dark sisters... Mary McLeod Be-
thune in Florida, Artemese Row-
den at St. Phillips Junior College
in San Antonio, Texas, and Nan-
nie Burroughs, head of the Na-
tional Baptist Training School for
Negro girls in Washington, D. C.

And now the pendulum of time
has swung into a new era, a
changing world with its manifold
economic and social problems,
showing the illuminating rays of
a new "Star in the East."

A score of years ago, a young
colored girl, a student among a
thousand white girls of Mount
Holyoke, Massachusetts, won the
Phi Beta Kappa fraternity honor.
This membership is conferred in
the leading colleges and univer-
sities upon undergraduates who
are among the best scholars, and
is for scholarship only. The re-
cipient of this honor, Miss Fran-
ces Harriett Williams, also won
a scholarship for one year at the
New York School of Social Sci-
ence and at the end of her year's
work this school awarded her a
scholarship of eight hundred and
fifty dollars to study another
year.

Miss Williams is the daughter
of Mr. and Mrs. Frank L. Wil-
liams, 4217 Enright avenue of
this city. Her parents graduated
from Berea College in Kentucky
during the presidency of that
stalwart humanitarian, John G.
Fee, and both became teachers.
Their daughter has been nurtured
in culture and in an intelligent
environment. Mr. Williams has
been a high school principal here
for thirty years.

After completing her work at
the New York School of Social
Science, Miss Williams became
the National Student Secretary
of the Young Women's Christian
Association. The inspiration and
ideals which she brought to the
college girls has borne abundant
fruit.

This young woman is not sat-
isfied to confine her activities to
one field only. She took a leave
of absence from her regular
duties and studied practical poli-
tics and then efficiently took the
lead in a strenuous congression-
al campaign. When she entered
Chicago University to pursue her
master's degree, her knowledge
of politics enabled her to assist
Professor Gosnell by obtaining in-
formation which he needed for
his book, "The Negro in Politics."
She received her master's degree
for work in Political Science.

At present Miss Williams is
engaged in special work for the
National Board of the YWCA.
She is a member of the National
Board of Directors of the NAA
CP. Last fall she attended the
interracial conference at Birming-
ham Ala. After the conference,
while she was visiting her sister,
Mrs. David Jones at Bennett Col-
lege in N. Carolina, a southern
white woman got in touch with
her, seeking more light on racial
cooperation.

Miss Frances Williams has not
only the training for a guiding
spirit of young Negro woman-
hood, but she has pride and love
of race and the courage of her
convictions, and above all, love
of her work which is so neces-
sary for success.

QUESTIONS AND ANSWERS ABOUT THE NEGRO

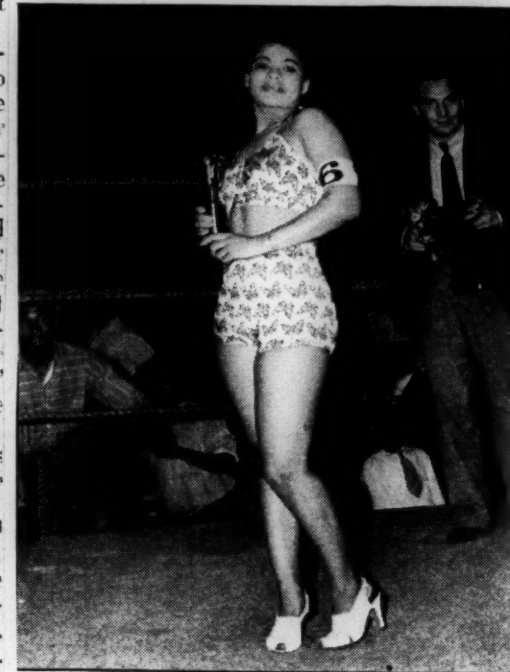
All requests for information
about the Negro not involving ex-
tensive research will be answered
gladly through this column. Send
stamps if a personal reply is de-
sired. Address all communications
to S. E. Grinstead, Fisk University
Library, Nashville, Tennessee.

What Negro is said to have
opened the battle of Manila in the
Spanish-American War?

Ans.—John Jordan is said to have
fired the first shot from Dewey's
flagship, "Olympia," opening the
battle of Manila.

Streamlined

In Miami, at a Negro baseball park, was
held the sixth annual bathing beauty con-
test for Miami's Negro girls. Came 3,800
Negroes and whites to ogle ten young



International

MIAMI'S CURRY

Besides the cup, \$25.

Time 4-3-39
ladies in bathing suits who strutted before
six white judges. Their selection: Tap
Dancer Eloise Curry, 5 ft. 6 in., 115 lbs.
Crowded Negro Promoter, Duke Slater:
"She's plenty streamlined—if you know
what I mean." Prize: a silver cup, \$25.

About how many Negroes were
there in the United States navy
during the World War?

Ans.—During the World War,
there were approximately ten thous-
and Negroes who enlisted in the
various ranks of the United States
Naval service.

Who wrote "The Ways of White
Folks?" "If We Must Die?"

Ans.—Langston Hughes wrote the
novel, "The Ways of White Folks,"
and Claude McKay wrote the poem,
"If We Must Die."

Who was known as the greatest
military leader in the history of
Cuba?

Ans.—Antonio Macea, who cham-
pioned the rights of his people in
1895. After being wounded twenty-
five times, he was killed in De-
cember, 1896.

What Negro is ranked as the
greatest poet of Latin America?

Ans.—Ruben Dario, a Nicara-
guan.

Please tell our class something
about the present country of Liberia.

Ans.—Liberia, the only indepen-
dent Negro country in Africa has an
area of about forty-three thousand
square miles, and about three hun-
dred and fifty miles of coastline on
the West African Coast. Its more
than a million inhabitants export
about \$1,300,000 worth of rubber,
palm oil and kernels, coffee, pia-
sava fiber and ivory annually. About
a million acres of the country are
being used by the Firestone Rubber
Company of the United States. The
executive power of the republic is
vested in a president, vice-presi-
dent and a cabinet of six ministers,
and the legislative power in Con-
gress which consists of a Senate
and House of Representatives. Ed-
win Barclay has been present since
Jan. 1, 1932.

HIGHLIGHTS OF NEGRO HISTORY

THE NEGRO'S JUNGLE ANCESTORS

Some years ago in an elaborately printed and illustrated book on the Negro problem, a book that advocated the forcible colonization of the black man out of this country, whether he wanted to go or not; the author hurled this caustic query at the Afro-American: "What Negro in this country but would feel shame for his jungle ancestors? What Negro would dare go back to find anything out about them?" This is the opinion of the average uninformed man.

His question stirred the author's curiosity and added a new zest to our researches. Many authors are inflicting the public with books written without any foundation in history or science. With no research into the late findings of ethnology, archaeology, and allied sciences, they write from fancy, utterly ignorant of the history of civilization and the probability, as some authorities content, that Africa was the cradle of civilization.

H. G. Wells, the great historian, says: "History as it is written is most of it bunk. Rulers generally have always kept a tight hold upon the supply of historical material, censoring it for the people under their sway. Propaganda has become inseparable from history. When all sides cannot get a hearing, history becomes bunk. More or less this has hampered the truth of history."

Over large areas today, bunk is being used for political purposes. Without it existing movements could not carry on. The young Russian is kept tractable and serviceable by monstrous misrepresentation of the world's real economic development. In Italy another distortion centers the imagination of the whole nation on the rôle of Rome in human affairs. In Germany teachers are forced to present a "superior" Aryan race unknown to anthropology.

"Aryans are no more a race than is Esperanto or Diabetics. The new Hitler legend which is being imposed upon every German school boy is a tissue of planned and deliberate lying resting upon a fundamental lie. English people are not free from bunk. In an English history, Americans never won the war of Independence. In ours we belittle the British and magnify Colonial

acts. It is doubtful that the treatment of any great figure of history has not been exaggerated to suit the demands of national conceit."

It is just such treatment that the Negro receives, in so-called history. To many a Negro professor and leader, history as presented is infallible. They have not the mind of Lord Francis Bacon to do some thinking for themselves. He refused to swallow ancient pagan authority and was father of modern lines of thought and trends of thinking. Let us wake up and write some history ourselves.

We might travel across the Soudan in Africa among the tribes distinctly Negro to discover many things about which the Negro might be proud. In 1795 over a hundred years ago, a noted traveller in the employ of the British Geographical Society, found the black, full featured Mandingoes were a people who had once been an immense empire, perhaps lasting longer than any other modern nation. He found them still with a democratic form of government.

Mandingoes then were a mild, sociable and obliging people, who dressed in cloth of their own manufacture. They had an admirable form of government. Their king was directed by an assembly of elders. Every town had its chief magistrate whose office was hereditary. He preserved order, levied duties and was judge. Kong, a large Mandigan town, was famous for its wealth and woven goods. Mandingoes have professional advocates that come from long distances.

Do white books on Africa, the ones you read, give such information? Emphatically not. They present the African grotesquely, with lip-stick and mutilated faces and we as Negro scholarship swallow it all and gaze at the pictures wholly unaware that in such books as Jerome Dowd's "Negro Races" they could find the Negro more truly revealed. The Negro intellectual is busy two-stepping, seeking no facts that he might add to the truth about his race.

In the ordinary modern book about the African the life of the coast, dachauched by the African slave trade of 400 years alone is stressed. These nations came directly in contact with white life and were depraved by that con-

tact. Jerome Dowd says: "Early slave buyers had harems in which were gathered women from every nation of the world. These white traders went naked and set the natives every example of sin. Contact with them taught the African roguery."—Negro Races.

The vessels of the European nations brought in cheap woven cloth, inferior to that made by the natives. All of this discouraged and killed native industry which was alive in these towns and Soudan. Traders brought rum and firearms. This they called "civilizing the heathen." The heathen had been sending out cotton cloth of durable weave and unfading color into the world long before cotton weaving had become a British industry.

Back from the coast, where the African was free from such contact, Mungo Park found nations like the Jalokoffs, active and warlike. These were a people of very fine features but their skins were of the deepest black. The Dinkas, their neighbors, who are lighter, are cruel. Jalokoffs receive and succor the unfortunate and helpless. They excell other tribes in the manufacture of cotton goods. "The Jalokoffs have produced some men who are philosophers." (Dowd).

Park found another nation, the Seriwooli, a jet black nation, who expressed great affection for their king. They were a trading people who were fair and just in their dealings and who were indefatigable in their effort to acquire wealth. They made sales to distant countries. These were a lingering remnant of an African trade a thousand years old. The Slatees were other merchants of great consideration.

Among these nations was a remarkable family of Krumen. They are a branch of the Mandingan nation. Kroos are skilled sailors, displaying uncommon daring, coolness and dexterity at sea. These are the folk whom Weiner of Harvard, tells us crossed the Atlantic long before the days of Columbus and taught the Indian African arts. Mandingan words are to be found in languages of America. The skill of these Krumen as navigators proves them an important part of early Cushite navigation that once covered the globe.

It was from these West Africans that Columbus learned that there was another continent. It is

significant that the pilot of the Nina has a Negro name. Reclus says that during the centuries of the slave trade, Krumen resisted every attempt at capture. When seized they either starved or drowned themselves. They never traded in human flesh. But for them the European trade on the Coast of Guinea would be impossible. Vessels having lost their crews are navigated by these energetic Krumen. (Earth and Its Inhabitants. iii.229). As American Negroes, do we know about these peoples? Nothing whatever.

'Pep Talks' Hit As Opiate To U.S. Negroes

Greatest Harm In Developing False Security

Historian Cites "Wishful Thinking" As Handicap To Race

"The greatest harm done the Negro twenty-five years ago was telling him that he had accomplished more in half a century than the white race had done in a thousand years," declared Dr. Willis N. Huggins, historian, author and high school teacher, of New York City, who gave the closing address of the Philadelphia branch of the Society for the Study of Negro History at Berean School on Saturday evening.

"Believing that he had done so well, the Negro brother decided to sit down and rest awhile and let the white man catch up with him," Dr. Huggins continued. "It never was true and it is not true today that we have done more and gone further in our seventy-five years of freedom than other races have done in a longer period."

If the Negro had not allowed "pep talks" and "wishful thinking" to become an opiate to him, he would have really taken hold of more of his opportunities and set out to do something, the speaker, who teaches social science in the Bushwick High School, Brook-

lyn, asserted.

Mrs. Verona C. Beckett, principal of the Kane School and president of the history group here, presided. Mrs. Marie Chase, chairman of the program committee, made remarks.

Missing Pages From History

By
HENRY WINFIELD WHEELER

THE NEGRO MOTHER'S CONSTANCY

If one listens to the melodious paeans and the beautiful encomiums expressed at this time each year eulogizing mother, it would seem that the last word had been said. Tradition says that in the Coliseum of ancient Rome where the persecuted Christians had fallen victims to their constancy and the altars had been erected to their ashes and the path toward the cross which the penitents trod and left their footprints, there is the epitome of human constancy.

However, in my story I hope to portray a fidelity in our own era—that of motherhood, which has no equal in human history.

The late Anthony Haskell was born in St. Louis, Missouri, in 1850. He believed that he could give me definite information about his father, but his maternal grandfather told him this was not his story. (The writer quotes Mr. Anthony Haskell):

"Grandfather said that my mother and father were slaves. Grandfather was brought here from Virginia. My mother and uncle were to be taken to St. Charles, Missouri, by their master who had always boasted that he never sold his slaves, but they objected to the transfer and so he bade them find a master who would buy them. The choice that my mother made did not suit her, for her new master attempted to abuse her in some way which she resented and mother picked up a club and hit him on the head. For this offense she was sold down the river.

"The rumors of the cruelty and the degradation of the cotton plantations, the sugar cane and rice areas of the slave states of Arkansas, Mississippi, Georgia, Louisiana and South Carolina, the most inhuman of them, were dreaded as death by every Negro man and woman.

"I was said to have been about three years old at the time of

She was educated at Lincoln Institute, where she was a normal student when the young Anthony Haskell won her heart and led her to the altar.

Looking back through a vista of years, thinking of the mothers of my race, their husbands taken from their sides, their children torn from their bosoms, trudging in the fields, or in their homes, wherever duty called, my heart adores and appreciates "the black mammy" of ante bellum days.

From her breast, bubbling over with the milk of human kindness, she gave strength and life to both the black and white child. I see a mother's calloused hands, paid two hundred and fifty dollars for my liberty in my infancy—not the selfish, mythical Thetis, dipping Achilles in the river Styx, nor the stone heart of the Spartan mother, sending her son to battle, saying, "Return with the shield, or upon the shield of my mother." It was of maternal love that has given a race courage and patience, loyalty and constancy.

that got as near as possible to

HIGHLIGHTS OF NEGRO HISTORY

THE REAL NATURE OF THE NEGRO

The deeds of heroism that we have recited are usually not of the best types of Negroes but are the courage of black men of the mass. Let the Associated Press testify: "From Ross and Peter Stowe, two colored men of Charlottesville, N. C., save the lives of six white men during a recent flood. At the peril of their lives, they ventured out three times, in their hearts was no color prejudice to mar the nobility of their deed."

The first time their boat capsized, but they held on to their paddles, righted the boat and kept on. Each time the torrent swept their craft down stream but they grasped the branches and tree limbs and by holding desperately took off the whites from perilous positions from which they would have been swept to destruction. The trees shook and splintered from the impact of the mighty volume of water rushing against them but they did not desist."

The Memphis Commercial Appeal gives us another account of Negro compassion at Aberdeen, Mississippi: "A man with his wife and ten-month-old baby were in an automobile packed with their belongings. When they reached the James Street Canal, the driver lost control of his car and it plunged into the icy water. The day was bitterly cold. No white man dreamed of tackling such a job.

"Two Negroes, Edward Jones and William Drake, witnessed the accident. Without hesitation, they plunged into the icy stream and rescued the victims."

Governor Patterson says of these men: "They have not been decorated or met with brass bands. No commander ordered them to do what they did. No audience looked on. Will it do to hate a race that can furnish such heroes? Their act was as fine as any deed of olden heroism. Their titles are clear to respect and honor." These men but typify the intense humanity of the Negro.

Dr. DuBois states truly: "Of all races, the black woman is the most affectionate in her care of

the children of other races." Because of this affection and devotion, springing naturally from a loving heart, "black mammy" was a potent figure in ante-bellum days. When the white South proposed to erect a monument in her honor, the children of this black foster mother rose up to ask: "What have you done for 'black mammy's' children? And in evil reaction the race proceeded to forget to emulate the greatness of her virtues.

The white daily press gives us another story of the devotion of a black woman. "A Southern white boy lay desperately ill of pneumonia in a Negro hospital where in great haste he had been carried. His mother, infected with the hydrophobia of race prejudice telegraphed demanding his removal. Her orders were insistent but he was too low for the doctors to run the risk of removing him. For 36 hours in continuous service, the Negro nurse assigned fought for his life and won." Love your enemy is Negro nature.

"During the last great flood on the Mississippi, the boatmen engaged in the rescue work on the Arkansas river near Little Rock were amazed when they heard coming from the darkness a chorus of football signals and college yells. Investigation disclosed that the strange noises came from an organization of Negro students from Shorter college, who were doing volunteer duty guarding one of the levees that protected Little Rock from the river.

"Here we have proof that in the younger generation is the same innate nature of nobility. There at midnight, they were standing waist deep in mud and slush and while the river gnawed hungrily at the dyke that stood between them and sudden death, and which might at any moment crumble away, they passed football signals in the face of death and sang the favorite songs of Shorter college, and of their race."

Where is any permanent record being made of such deeds? Why do we not as a leadership realize that this should be made a part of race history.

It was this courage and devo-

tion that Alexander the Great prized, and that kept a black counselor at his side. Hannibal and Napoleon knew this god-like devotion and made black soldiers their trusted regiments. It is a heroism that America discourages and undervalues, and from which even much of Negro leadership would lead the black man away: failing to realize that all nobility disappears under the disintegrating fire of hate.

The Negro by nature is cheerful, gentle, industrious and hospitable. If you do not think so ask the white tramp never turned away from the Negro's door. The seeming shiftlessness of the Negro springs from lack of chance. He takes also no interest whatever in working where he discovers that he is being exploited. Would you? He harbors no malice, though present day agitators seem to be changing this spirit. In the past he was unresponsive to such crusades. When John Brown tempted him to seize the United States arsenal at Harper's Ferry he refused. It is the black man's nature to bear, to endure, to live on.

It is because of this nature, exemplifying the nature of Christ's teachings, that the Negro is able to laugh and sing at the close of the day. Happiness is the reward of duty and a clear conscience. The Aryan tried to enslave the Indian but he proved sullen and revengeful. Such a nature dies out as seen in the vanishing Red man. The Negro laughs and grows strong. This is one of the characteristics of a coming race.

The Negro is the oldest race, mother of civilized nations, as is proved in the books of this series. When the way seems hopelessly blocked, the Ethiopian turns aside and picks the flowers of pleasure and WAITS! waits until the bars rot down. All the way down the ages has sounded his merry laugh. At night he sits beside his fire-side and sings. Why should he do otherwise? By intuition he knows that God fights for those who do not fight for themselves. Freedom came from the prayer of that kind of nature.

HIGHLIGHTS OF NEGRO HISTORY

THE DEPRAVED NEGRO

Yes, there is a depraved Negro, and while we are telling the good things of Afro-Americans our argument will not be balanced unless we turn the glasses of inspection upon all the race types. We have Negroes singing over the radio, and advancing along economic and artistic lines, but we overlook an under type who are a blot on the name Negro, and who are undermining race character.

Have we ever very sincerely studied the sources of this type of black man? Here economic conditions have contributed very largely to his condition. The same economic injustices that have ground down the "poor white" have made him. Under our prevailing credit system he is able often to supply himself with all of those things that our country ought to make possible to him naturally.

Negro women of this type have been blamed for doing the work while this man loaf; but the real reason lies in the fact that he cannot find work. He has developed a complex to secure from us, his more prosperous brethren, white and colored, what he wants, that he will never pay for. Like the tide coming in he attacks you upon your weakest side and gets enough for moderate comfort. He does not intend to perish. Cor-nered as he is, you would do the same.

The danger to the Negro group existing upon such a basis lies in the fact that the children of this type, black and white, will descend from cunning to crime. When children become inured to luxuries or things above their means; when they leave home they find it impossible to curb their desire. The factors in our civilization grinding them down catch them in the vise of criminality.

Harshness, neglect, discouragement and oppression, just what would they not develop in our own children? These are the influences that from birth to death throttle the soul of the under black man and are the forces that have made him what he is today. Prejudice and growing unemployment are bearing down with the same pressure upon twelve million Afro-Americans today. In losing their economic footing they too will lose principle, and becoming depraved but intensify the

race problem.

Since freedom there have always been many Negro men who could not secure work. Therefore the Negro women, wonderful women, bore the brunt of the support. The appeal of her children helped her more easily than he to make a way. The black man was not as much unwilling to work as it was that we have failed in seeing our duty to find him work. Or when we do offer it we work them to death or attempt to exploit them by scaling down their pay.

In Africa the condition developed out of the slave trade that the men had to defend the tribal home and the women had to do the work. The African woman performed this task unflinchingly. As African warfare has ceased we see the duty of working has reversed itself; the women doing the lighter tasks and the men taking over the heavier work. In American there is nothing for these black men to do but to degenerate.

I remember a young Negro, fine looking, whom no one thought they could use. Pushed out from his home on the death of a grandparent who had left more than half her land to him, the other relatives cast him out to make his own way. Without guidance or chance he picked up much that was evil. He was at last used in a store and in a few weeks advanced to competence of clerks of long training. We have so few places in which to find out what their natural talent is.

Often when employed, they break down under the strain of overwork; under types of employers who drive men beyond their powers. Only last evening we took an employer to task, did it in an intelligent, kindly way, for under-paying and over-driving a young man whom he admitted was doing fine work. He offered shorter hours and more pay to secure again his services and he thanked us heartily for the interview. We must learn as a race to intelligently plead our own cause and that of our youth.

Then, too, there is the noisy Negro, who cannot be changed until he is made to see himself in all his revolting ridiculousness. I was catching the bus when into the station came three colored women. One, the mother, was going, too. She came inside the station and the daughters stood at the window, wise-cracking with her. All of the intimate details

of the family were told in high tones, exerting perhaps these "rights" about which we talk before them.

There sat the white folk, silent, refined, listening. They did not expect anything different from "niggers," and these indeed fully fitted into the name. These two young women who should have honored and respected their mother's gray hairs, were cracking coarse jokes to which she boisterously responded. There I sat as much humiliated as if I had been stripped naked before the people in the bus. I should have been so whipped, for we call ourselves better Negroes and do nothing whatever to reach these Negroes with higher ideals of conduct, and our children are adopting their boisterous ways.

In the Northwest forty years ago, colored people were allowed the same privileges in public places as whites. White people were cordial and courteous. The cashier of the First National Bank in Minneapolis, Minnesota, in 1892, was a dark brown-skin young Afro-American, Marshall Singleton. Colored people could lodge in hotels, could eat in the white cafes and drink at soda fountains.

But the Negro emigrations of that day brought along the noisy Negro. With rude laughter and high keyed voices, they thought themselves smart to cut monkey antics and pass rude jokes in public places. The native African of the Soudan is very dignified, but Africa has her minstrel type, despised by the other natives. Aryans in the North looked upon this as representative of the nature of all Negroes and were filled with disgust.

In a few short years Negroes were unwelcome in public places where they had once frequented. We are too prone to condone the conduct of these blacks, who shoved their way in dirty work clothes and sweating bodies, up to soda fountains to be served; who on the cars at the top of their voices, told of untoward circumstances in their home. Yes, there is a depraved Negro. We shall proceed to discuss what is our duty to him.

RACE RIDICULE BY TEXT BOOKS IN N.Y. SCORED

Scholars Denounce Abuse Of Group Through City Schools' Literature

NEW YORK CITY, Nov. 3.—Three scholars, Dr. L. D. Reddick, curator of the Schomburg Collection of Negro literature, Dr. Charles S. Johnson of Fisk University and Dr. E. Franklin Frazier of Howard University roundly scored the text-books used in the New York City public school system.

The three scholars spoke before the public meeting of the New York branch of the Association for the Study of Negro Life and History.

The principal speech was made by Dr. Reddick, who gave the results of an extensive investigation of racial attitudes found in the texts. Dr. Reddick presented quotations which pictured the Negro as a happy slave strumming a banjo.

"While the history books of this city are not as vicious as some of those found in the deep South, they do, none the less, contain much anti-Negro propaganda," said the curator.

Dr. Johnson, sociologist from Fisk, pointed to the race consciousness of many rural youth who do not have race pride because they have not read histories which told of the achievements of black men.

Dr. Frazier of Howard pointed out that it is the task of both the historian and the sociologist to correct through scientific research the distorted view of the Negro held by Americans generally.

The association, under the leadership of Professor H. A. Tynes, is mapping plans to have the text-books corrected or discarded.

By DRUSILLA DUNJEE-HOUSTON

HIGHLIGHTS OF NEGRO HISTORY

TEACHING NEGROES RACE PRIDE

I was in New England in the days when we had race pride, and I stood among the colored soldiers who proudly bore aloft the colors of Sergeant Carney who had said to his captain when a standard was given to him: "Captain, I'll bring back to you this banner or report to you the reason why."

Water the eyes of the little Negro sparkle as you tell him of the little black boy of the South, who when visitors to the school asked "What shall we tell them up North?" strange words, "Tell them we are rising!" Later, this black boy, Richard R. Wright, Sr., became a great educational leader and at one time was known as the finest Latin scholar in Georgia.

As president of the National Association of Teachers in Colored Schools, we heard him speak of one son in the University of Pennsylvania and of another rounding out his educational course in the higher institutions of Europe. Verily, Richard R. Wright had been rising and today, a very old man, he heads the Negro Association of Bankers, proving a progressive and efficient head.

Today with a broader and more generous spirit, great white American journals are telling the remarkable story of Roland Hayes and his compeers in other fields. "Roland Hayes, the distinguished son of the South, was born at Curryville, Georgia, in the country, miles from any railroad," says the American magazine. His mother was a remarkable woman of wisdom, though uneducated and poor.

Aspiration for better things caused her to move to Tennessee. Hayes was first inspired by hearing records of world famous singers. By them he was born again. He financed ten-cent concerts in colored churches and as by a miracle reached Fisk university at Nashville. There he worked his way for four years, where his ideals were lifted to appreciation

of finer music. He went to Louisville and entertained at club dinners.

He refused to have anything to do with the "clown stuff" offered by "pot boiling" Negro musicians which might have elevated him to a sky-rocket career. His singing attracted the interest of Henry Putnam of Boston, who offered him assistance in having his voice trained. Hayes began giving recitals. He lost seven hundred dollars. Undaunted he gave another and made five hundred. Though friends dissuaded him, Hayes engaged the great Symphony Hall in Boston. Taking a phony book he selected and sent announcements to every name that impressed him, in all about 2000 persons. In two weeks enough persons had taken tickets to pay the \$800 for the hall and other expenses. He cleared \$2,000 and 700 persons were turned away.

During all these years Hayes remained faithful to that old, wise mother and listened to her counsel. Some of the first furniture in the northern home was made out of packing boxes that had carried their goods. As all men and women who rise to the dizzy heights that he has attained in music, it arose out of the fact that his was a God-filled life. This great development of soul lifts men out of the class of ordinary creatures.

On a trip to Santa Monica, California, after a recital, it caused a man to say to him: "I have heard all of the famous singers, but I get something out of your singing that I do not get from others. What is it?" Hayes could not answer, but that night on his bed he pondered: "Have not my people some heritage from the past that is our and ours alone?" He resolved to go to Africa.

He did not know the ancient history of his race, locked in the archives of the past, the story of their age-old sufferings and achievements, but it rang out in his voice. You hear it in the ten on the next foreign program

tones of singers of spirituals. Listen to the singing of races of southern Europe that have suffered and conquered, and you have a feeling of a difference in their nature from the light, frothy singing taking control of the American radio.

Roland Hayes is a new and wonderful singer. In his repertoire are difficult songs that many cultivated modern singers no longer attempt. The best critics of the world have praised him with the most extravagant enthusiasm. Hayes has the typical full features of the race; yet when he talks those features are transformed to God-likeness by the spirit within. He has sincere modesty and exquisite courtesy. Hayes is serious and thoughtful and of no irresponsible gaiety.

American newspapers headlined the feats of black Americans in the recent Olympic Games. Behind their generous praise, the average white man did not realize the long years of opposition from southern universities to Negroes playing upon northern teams. By the persistence of Michigan, black American, Eddie Tolan, the only living man hold Olympic records.

The Crisis says: "Traveling with the United States Olympic team in 1928, Tolan was the victim of snobbish Jim Crowism. Many times he was forced by the other American athletes to eat alone. Many times he was left behind when the American team was sight-seeing. Sometimes they failed to advise him when they would be the time and place leaving but he held on in faith to win the highest laurels for his nation."

The full-featured Negro division of black people are great religious and it seems to me a very great deal out of it in practical way. Henry Armstrong, undefeated Negro of three titles for his mascot a little Bill and we imagine Henry Loves a studies the book. It looks a little strange to see pugilists have a religious complex. John Henry Lewis kept telling us that he was only fighting a while to enter the ministry. He put the divine clock off too long, which brought disaster and death to the father w

had trained him.

And Joe Louis appealed most strongly to everybody, white and colored, because one of his favorite amusements was Bible reading. Success perhaps coaxed him away from it for a while. The Schmeling brought him to remembrance that perhaps his had been the arm of the Lord, and Joe got back to his Bible again and to smashing victories. God may be working on battering down racial conceit through Joe arms.

Hits Omission Of Negro in "The American Way"

NEW YORK CITY, Apr. 20.—(ANP)—A letter of protest was sent this week by G. L. Brown, registered nurse, to Messrs. Harris and Gordon, producers of "The American Way", a Kaufman-Hart two-act play featuring Frederic March and his wife, Florence Eldridge, because the play, dealing with the influence of immigrants on American life, takes no account of the Negroes' contribution to the nation's history.

After complimenting Mr. and Mrs. March for their splendid performance, Nurse Brown tells Producers Harris and Gordon: "But one thing you seem to have forgotten: viz., no American chronicles can be complete and authentic without some mention of the black man. Brought to this country by force and against his will, he has nevertheless shared in the building of our nation in spite of slight recognition and comparatively meagre returns."

"Can it be that by omitting even as much as a single colored character in "The American Way" you are perpetuating and glorifying this ignoble American tradition of ignoring the Negro? In other words, does this represent true democracy? Is this truly the American Way?"

WASHINGTON TOPS LIST OF RACE LEADERS

Five Being Selected For Painting To Be Shown At Savoy Oct. 23.

Two of the five persons selected by school children and readers of the Chicago Defender as those who have contributed most to the progress of the Race are living today. They are Marian Anderson, internationally famous contralto and George W. Carver, world famous scientist. The other three are Booker T. Washington, founder of Tuskegee Institute and acknowledged leader of the Race during his life, who received the highest number of votes; Sojourner Truth, and Frederick Douglass, abolitionists.

Plan Huge Painting

The purpose of the poll conducted for several weeks was to select five persons to be included on a huge painting to be executed by three South side artists for exhibition at the Artists and Models ball at the Savoy ballroom, Monday, Oct. 23.

The dance is being promoted by the committee for the establishment of the Community Art Center. In addition to the painting, the dance will feature an exhibition of artists models, among whom are some of the city's most charming women, and an array of entertainment by celebrated night club and stage stars.

The atmosphere of the dance will be enhanced by costumes. Though masquerading is optional, the committee is expecting that a large percentage of the guests will be in costume.

Letters Protesting Swinging Of Spirituals Growing Weekly

Sixty Churches Representing Over 8,000 Members Vote Protest In Association.

Natchez, Miss.,
Pittsburgh Courier,
Pittsburgh, Pa.
Dear Editors:

At a regular meeting of the A. M. B. Association, Natchez, Adams County, Miss., a resolution was passed by this body composed of 60 churches and representing a combined membership of over 8,000 members that the body go on record as joining in the protest made by your paper, led by Rev. George W. Harvey, of Braddock, Pa., of the Swinging of the Spirituals. We too, protest this insidious evil which now exists. Music as it is being, in gin shops, dance halls, on records, by orchestras, black and white is truly a disgrace to the entire race.

We write to advise you that we are with you in this laudable effort. We think the Courier, Rev. Harvey and all race lovers, have an abiding interest that this evil be stopped and stopped right soon.

Done by the vote and the order of the Antioch Missionary Baptist Association, at a regular meeting held March 17th, 1939.
Rev. P. C. Curtis, Moderator,
Rev. A. M. Drake, Secretary.
Rev. F. L. Winchester, Cor. Sec.

Rev. George W. Harvey,
Braddock, Pa.
Dear Sir:

Thank God! some one has the courage to start a protest against members of our group transforming spirituals and other sacred songs into swing time and what not.

We operate a small hospital at the above address and directly across the street some one operates a cafe, dance hall, etc., with the general line of music usually heard in such places. For years we thought they would drive us wild with other numbers but a few nights ago some one called my attention to the fact that they were dancing by, When The Saints Go Marching Home. I didn't know what to do. I wondered where they would stop and if there was one christian or civic organization that would raise their voice

in protest against it. So when I read your article in the Pittsburgh Courier I was so glad I had to stop, thank God, and register my cooperation in what ever way I may help. You may not know that they have jazzed "Don't Be Like The Foolish Virgin," adding such phrases as "we will kill the old red rooster when they come" and we will have "chicken and dumplings when they come." I do not know what can be done about it but whatever is done you have my most hearty cooperation. I believe if the ministerial alliances, conventions, churches, and all race-loving groups were awakened in each city something tangible could be done.

Yours very respectfully,
Mrs. Laura Jordan, R. N.,
Jordan Hospital,
Little Rock, Ark.

To the Religious Editors,
Pittsburgh Courier.
Dear Sirs:

The sacrilegious desecration of our "Spirituals" has been discussed much. It is entirely wrong and out of place. There are some things that the Negro should hold and keep sacred and I do think the "Negro Folk Songs" should be kept sacred.

There cannot be much respect for one that takes "Swing Low Sweet Chariot," "Steal Away" and many other spirituals I could name, and swing them. Can a true American Negro feel right dancing to the rendition of "Steal Away?" Of course we can't stay away from places of amusement, because we feel the leading orchestras, for the evening, are going to swing songs your own ancestors held sacred, but . . . we can ask the artists not to jazz them.

My opinion is: When an artist jazzes and swings "Spirituals", he is entirely too lazy to puzzle his brains with composing a dance number. These spirituals are composed; the artist has nothing to do but re-arrange them in swing style.

I most certainly do agree with Rev. George Harvey, pastor New Hope Baptist Church, Braddock, Pa. I was glad that he mentioned

the storm of protests that went up from the Scotch during the time orchestras began to swing "Loch Lomond." Why can't we protest? We should.

There are many songs other races hold dear to them. Some time ago, should I not be mistaken, a bit of malice was held against Cab Calloway for swinging "The Star Spangled Banner." I don't know what his attitude toward the public was, however we didn't hear it in that style anymore.

Each year it is customary that all schools in Alabama join in a contest known as "Song-Fest" in which "Negro Spirituals" are sung. This type of contest is done to keep alive the spirituals as they really are. We do not want our young folk to hear these songs jazzed and create in their little minds that, that is the correct way they should be played and sung. They are simply beautiful as they are written and nothing has to be added to give them a swing, for some of them have plenty of rhythm.

Let the spirituals remain as they are, please. Keep the music as our own ancestors sang them. They are songs from the heart, they portray the characteristics, trials and hardships our ancestors went through.

When they were sad and troubled, they sang them. Had they been gay, free and happy, we would have had an entirely different kind of song. Don't jazz them please.

If Jean Francois Millet were alive, what would he think, should some artist try to change "The Angelus" by painting a donkey in the corner or painting a basket of flowers at the top? That would be a grave insult. He would protest or probably sue. Don't you too, think we are insulted when our spirituals are changed and jazzed?

Please take these precious songs from the bar-room, dance halls, cheap restaurants and places of the like, won't you? When they are jazzed and "jitterbugs" sway to them . . . the value is decreased. The spiritual loses all. The players aren't sincere when they play them; the dancers aren't sincere when they dance to them, and above all, the singers aren't sincere when they sing them, after all they were not su

the "Cab Calloway" or "Louis Armstrong" style. They were sung from the heart and felt as they were being sung.

Some of us think as far as the nose or the span between the "thumb and index finger." That's not far enough to think when we're attempting to produce. When we jazz spirituals, it shows that we simply don't think at all. Intelligence, education and contact should tell us it is wrong.

Quite a number of our leading high schools, colleges and universities allow their own organized bands and orchestras to play them. If the schools, where race pride is taught, is going to allow such, what move can we expect from the outside world?

Other races would give anything to sing those spirituals as we do. They try, they imitate, but immediately we can tell if it's another race or our own. If we sing them, others will do likewise. I don't know if we were the first to jazz them or some other race, but I do know if we were, we should not continue to imitate. We are much respected when we respect ourselves and we are not respecting our ancestors nor ourselves when we jazz and swing our own "Negro Spirituals."

Yours truly,
Ann Marie Miller,
Instructor of Music,
Spann Jr. High School,
Haynesville, Alabama.

HIGHLIGHTS OF NEGRO HISTORY

THE NEGRO A CLOAK FOR CRIME

The black skin of the Negro has in many incidences furnished a cloak for crime to a greater degree than the upright of this nation realize. Listen to a voice from the South. The Chattanooga Times says: "The crime against the Negro extends even to judicial proceedings. Negroes in the South are often haled before scandalous tribunals on the slightest pretexts and are made to give up their hard-earned money on the flimsiest possible evidence."

"The poor devils yield rather than go to jail. There are many Negroes who need discipline, but there are many more the innocent victims of greedy officialdom. When we consider that more than 80 per cent of the criminal costs come from the prosecution of Negroes. Many of the cases are settled out of court under terrorizing influence and is proof that these ignorant and often unoffending victims should be protected from oppressors operating under the name of the law."

Here appears splendid grounds for the operation of the National Association for the Advancement of Colored People. Before God South. A white man and a colored stronger Negro is to blame for failing to keep track upon what is going on in courts of justice and for not striking at justices of peace with the ballot and by law for unfair administration of justice. Sentiment in America is changing about these things and as a race must strike while the iron is hot.

The Savannah Tribune of August 26, 1926, shows this changing sentiment by saying: "Years ago whenever a crime was committed in this section, it went without saying, that the accused would have a dark face and the punishment was forthwith in many cases very severe. More recently a marked change has been made. The daily papers are teeming with offenses of every kind committed by the 'superior' race."

"Years ago there was studied effort to cover crimes committed by them and if Aryans were arrested, some method was adopted so that the criminal charge would not be placed upon the record." In spite of this testimony, Jerome Dowd says: "I doubt, if upon the whole, the Negroes of the South are more severely dealt with than whites." Edward Eggleston disagrees and says: "The white man more frequently escapes detection and convicted suffers a less severe penalty."

Let us see which statement is right. The governor of a southern state recently contended: "It is indeed a travesty upon Anglo-Saxon jurisprudence to send a Negro to the penitentiary for the term of eighteen years for selling a gallon of whiskey in violation of law and at the same time to allow scores of white murderers to go unpunished. The Negro is entitled to wise and equal protection of the law."

The Negro Year Book cites the following incident: Richmond, Va. News Leader, June 9, 1926. Suspended sentence of two years given Mrs. Annie Schneider (white) who when arrested had in her possession merchandise worth more than \$15,000, secured by shop-lifting. Sentence of 30 years in the penitentiary imposed upon Susie Boyd, colored, for forgeries of \$185. Justice in South Africa appears much like justice in the of Colored People. Before God South. A white man and a colored the stronger Negro is to blame for failing to keep track upon what is going on in courts of justice and for not striking at justices of peace with the ballot and by law for unfair administration of justice. Sentiment in America is changing about these things and as a race must strike while the iron is hot.

The News and Observer, an important southern journal of which Josephus Daniels was publisher, expresses itself: "The only study ever made in North Carolina on capital punishment shows that the conviction for capital crimes 54.4 per cent of all Negroes convicted are electrocuted while only 25.5 per cent of whites reach the chair. The whites escape through technicalities."

Another exchange expresses itself on segregation: "Under segregation, white grafters demand exorbitant rents for uncomfortable and unsanitary houses. This district becomes known as the Negro section and is soon neglected. Numerous dives exist over the

protest of the best colored citizens. Red Light resorts flourish in full sight of the Negro schools. Water pipes, fire protection, sewerage, are all denied this Negro who pays his full proportion of the taxes. He needs the use of the public libraries, parks, and public lectures, to learn how to fight vice and disease but all are denied him.

American economists estimate that the heaviest burden of the taxes falls upon renters; yet in the sections of the nation where the Afro-American represents one-half and one third of the population, he receives one tenth of the school funds. Though the district in which he lives and owns property depreciates in value because it is a colored district, the same high appraisalment of taxes goes on, which he cheerfully pays. Business leagues should send speakers into churches.

Now I am asking you, with all this maladjustment, where are all these business leagues, N. N. C. P.'s and other high sounding organizations? For what were they organized but to look into and meddle into such things? Personally I brought down the tax on a big house from \$150 to \$98 by filing depreciation of property information with the tax assessor. In most Negro sections where they took over former modern houses, much worn, they are paying the former high tax. Where is our intelligence, if we have it, why not use it in the kitchen?

It is for this failure to grow up that the white race views us with amusement and alas often with contempt, still pursuing "Amos 'n Andy" tactics to get somewhere. It is the N. A. A. C. P. that is stirring the race into consciousness of how to attain these things. The best results will not come always out of expensive law suits but by diplomacy, tact and the "big stick" of the ballot. Lectures must develop out of these organizations teaching black folk economically.

New Book by WPA Writers Cites History of Race in Virginia

"The Negro in Virginia" is the first book of its kind to trace adequately the part played by Negroes in a state's history, according to Sterling Brown, Negro Affairs editor for the Federal Writers' Project.

Recently completed by Negro writers and research workers on the WPA rolls, this 450-page book is scheduled for early publication.

The book is something more than a history. Besides delving deeply into facts little known to the American public and often neglected by students of history, "The Negro in Virginia" fills out its social picture with testimony from ex-slaves.

Their colorful folk-speech makes the pre-war period in which they participated more articulate. By means of this departure from the usual historical reporting, the ground is cleared for unbiased discussion of all the implication of slavery.

Four-Part Study

"The Negro in Virginia" is divided into four parts. First treated is the period that began with the landing of the first Africans at Jamestown, Va., in 1619, and that ended with the Revolutionary War. Then comes the antebellum period, ending with the Emancipation Proclamation. Third comes the period of the Reconstruction, and finally the contemporary scene.

In a full discussion of slavery, the book tells of labor in the fields, factories, and at the "big house"; of the domestic slave trade, of religion, merry-making, punishment, the patrol system, and the slave codes.

One chapter deals with the Underground Railroad, principal medium by which runaway slaves were aided to freedom. Rebellions and other forms of protest initiated and carried on by free citizens, color, white persons, and the slaves themselves are described.

Cites Race Contribution

Considerable space is devoted to the Negro as a contributor to the economic, industrial, civic and cultural foundations of the Old Dominion State and of the deeper

South. The book analyzes the Negro as a laborer, craftsman, artisan, and business man.

His work in education and religion and in the founding of fraternal organizations is discussed.

Over a dozen Negro writers and research workers gathered, checked and compiled the material for this history. The final writing of the book was done by Roscoe Lewis, supervisor of the Negro project in Virginia. Final editing was done in the Virginia State office of the Federal Writers' Project, and at the national office under the direction of Sterling Brown.

Illustrations were selected from photographs taken by Robert McNeill, of this city, and Roscoe Lewis.

"The Negro in Virginia" is filled with substantial facts, which the man in the street should know, and which present-day historians and sociologists cannot intelligently neglect.

Prepare Other Books

Other books being prepared by the Federal Writers' Project which are of particular interest to Negroes are "The Negro in Florida"; "The Negro in Little Rock, Ark."; "The Negro in Pittsburgh"; and "The Negro in Philadelphia."

A history of the Negro for use in secondary schools is being prepared by Miss Helen Boardman of New York. "The Negroes in New York," under the editorship of Roi Ottley, is rapidly nearing completion.

In prospect also are a "Portrait of the Negro as An American," a book now well under way; a collection of Negro folklore, to be edited by Mr. Brown and Dr. B. A. Botkin; a book of narratives by ex-slaves; and a bibliography of all books by or about the Negro in business, labor, industry, education, religion, art, athletics, etc.

Publications of the Federal Writers' Project already number some 170, all of them produced by writers, editors, and research workers who otherwise would have had little or no chance to use their training and ability.

As many as 108 Negro editors, assistant editors, research work-

FREDERICK DOUGLASS WOULD BE PROUD OF THEM

Chicago plans a huge meeting to honor the Negro contributors to American culture

8-27-39
by RICHARD RANDALL

CHICAGO, ILL.

STANDING today in the conveyor line of a factory or digging ditches for a contractor who hires him at two dollars a day for the dirtiest work, the Negro sings new words to old, old tunes. He passes by hotels and amusement places where the guests dance to rhythms but he may not enter during the day. He has fought a fierce struggle for equality and emancipation, a colored author, Richard Wright, forges from the red heat of resentment, "Uncle Tom's Children."

From Phyllis Wheatley, the Negro poet brought from Africa as a slave to Marian Anderson, America's greatest singer—from Nat Turner, leader of slave rebellions to Angelo Herndon, hero of epochal battles in both Georgia and Harlem—the Negro has been a pioneer fighter for democracy and a pioneer in the development of American culture.

National recognition of his long if unacknowledged services to America will be given by the Communist Party of the United States at the great Festival of Negro Culture to be held in Chicago September 2.

"Every sharp turn in American history has been marked by a sharp and decisively progressive turn in Negro culture which has influenced the rest of the population," says William H. Patterson, associate editor of the Chicago Daily Record, and famous Negro leader, who will act as master of ceremonies.

Two Negro authors whose books are living witnesses to the progressive nature of Negro culture—Langston Hughes and Richard Wright—are expected to be present and emphasize that Negro culture, threatened by fascism and its despotic policies toward minority groups, can neither be preserved nor extended unless the Negro moves toward economic and political action with the great mass of white people whose lives are also endangered by this philosophy of death.

But in the tradition of Douglass, James W. Ford, twice Communist candidate for Vice President of the United States and a member of the Communist national committee, will pay tribute to those early Negro artists and fighters, who even in slavery looked toward complete democracy. In this day when America's 14,000,000 Negroes are turning from the long unfulfilled promises of the Republican Party to the concrete advantages for the race under the New Deal, Ford will emphasize those tasks still to be finished before the Negro ceases to wait like Lazarus at the

door, and enters into the full enjoyment of those rights for which he has fought and which he is guaranteed under the Constitution.

Here in the city whose Negro population swept New Deal aldermen into office at the municipal elections, last spring, the great Negro leader will urge a fight for an adequate Federal housing program to replace the colored ghettos of the nation's major cities, jobs for every man or woman willing to work whatever their race or creed, anti-lynching legislation to end that threat of the rope haunting the majority of the race who live in the South, schools and recreation centers for the younger generation, and a national health program to reduce a mortality rate higher among Negroes than any other group of Americans.

Talented actors of the Negro Peoples Theatre who know what it is to be fired from WPA and to live in flats where one may be bitten at night by rats will present a pageant presenting the life of the America Negro since he was first brought to America as a slave in 1619.

Long hours hoeing tobacco in the Virginia heat, the fight of black soldiers to establish American democracy in the Revolutionary and Civil Wars, the present tenant farms down South where Negro and white sharecroppers meet together in unpainted country churches to fight for life, land and liberty; the twenty-year struggle of the Communist Party to complete the work done by Lincoln, Douglass, and the Abolitionists of emancipating the Negro—these will be portrayed on the stage by this theatrical group which Langston Hughes has declared to be exceptional in its abilities.

If Frederick Douglass were to be present on that platform, he would probably tell how he left the Republican Party when he became convinced that it had sold the Negro into a new type of bondage and had become a third party candidate for Vice President of the United States. In a profound sense, informed Negroes are realizing the Republican Party has never been the party of the Negro people. They followed it only because for a time it seemed to offer them slight hope of betterment.

Few Negroes even know that one of their race, William Wells Brown, an anti-slavery agent, produced a novel "Clotel, or the President's Daughter" as early as 1853. Two years before, aroused by the sufferings of the slaves, a white housewife, Harriet Beecher Stowe, had produced the memorable "Uncle Tom's Cabin," which like Upton Sinclair's "Jungle" in another generation was to rock a nation. But long before that Negroes had been producing readable material. In 1829, David Walker,

Philadelphia Negro, produced an "Appeal" against slavery which so scared Southern legislators that they passed stringent laws forbidding anyone in the region from being caught with a copy.

Charles W. Chesnutt, a Negro novelist, almost forgotten but who expressed clearly the oppression of the Negro under the revived plantation system of the South, will be remembered at the festival along with Paul Lawrence Dunbar, the elevator boy, whose works are still read widely; and Phyllis Wheatley, whose work was acclaimed in Europe, but who died at the age of 31 as a maidservant in a cheap Boston lodging house. Living Negro authors in Chicago including Margaret Walker, whose verse is being praised by competent critics; Robert Davis, Frank Marshall Davis, Onah Spencer, and Grace Outlaw are also expected to have manuscripts on exhibit.

Spencer has made an exceptional collection of verses to the famous song about the legendary Negro worker, John Henry, outstanding folk hero of the colored people. Someone has pointed out that most folk tales and Negro folk songs glorify work and John Henry is no exception.

In the deep South, he was a super railroad man who could lift up a locomotive with his bare hands. On Chicago's South Side, he has become variously a taxi driver, a steamfitter, and a packing-house worker. And as time goes on, he may be expected to become a labor leader of tremendous force. Proud of the great folk traditions of their people, Negro authors and musicians are increasingly making use of characters like John Henry and another celebrated figure called simply John.

No Festival of Negro Culture would be complete without recognition of the great musical contribution which the race has made, and Negro musicians at this gathering will go through a repertoire of spirituals, blues, jazz, work songs, and the more formal compositions of Negro composers—all of them born out of some period of stress for the race.

QUESTIONS AND ANSWERS ABOUT THE NEGRO

All requests for information about the Negro not involving extensive research will be answered gladly through this column. Send stamps if a personal reply is desired. Address all communications to S. E. Grinstead, Fisk University Library, Nashville, Tennessee.



New Orleans, La.
FOURTH DOWN—So expert a grapefruit eater is young Troy Howard that the flying spray of juice doesn't bother him, and he takes his fruit "in the raw" at Waverly, Fla. And that's No. 4 on his menu for the day, he declares.

What was considered the first insurrection of slaves in the United States?

Ans.—The uprising of slaves in the colony of Ayllon on the coast of what is now South Carolina, in 1526 was the first insurrection of Negro slaves within the United States.

At what college was Paul Robeson a noted football player?

Ans.—At Rutgers, Paul Robeson was an All-American end, in 1918.

What Negro invented the razor blade holder by which old safety razor blades can be used for knives?

Ans.—F. A. Beams, Washington, D. C.

What Nashville Negro is listed in "American Men of Science?"

Ans.—Dr. Elmer Samuel Imes, Head of the Department of Physics, Fisk University.

What is recognized as the first book published by an American Negro?

Ans.—"Poems on Various Subjects, Religious and Moral," by Phillis Wheatley, published according to an Act of the British Parliament, Sept. 1, 1773. This work not only rated Phillis Wheatley as a leading Negro writer, but also as the "first American woman to gain distinction in the field of letters."

Who was Virginia Scharschmidt?

Ans.—Mrs. Virginia Scharschmidt, a Negro woman of New York, invented a safety window cleaner by which the outside of windows in office buildings can be washed from the inside.

Encyclopedia To Be Revised After Protest Over "Negro"

COLUMBUS, O.—(A. N. P.)—Ined with Mohammedanism, Christianity, fetishism, witchcraft, and list of such books. The superintendent told a delegation of league members headed by Mrs. J. E. Craft, that he would be glad to receive suggestions of books about Negroes, simplified for use in the lower grades.

glancing through the recently released "New American Encyclopedia," Mrs. Thelma A. Jackson, chairman of the outlook committee, local NAACP, turned to them such numbers constituting a topic concerning the Negro, an acute social and political problem after reading it concluded immediately that the text's mis-statements were a grave injustice to the Negro race.

Mrs. Jackson wrote her criticism to the publishers, Books, Inc.

Future Issues

To Be Changed, Publishers Say

William N. Mattix, manager, New York City. Manager Mattix replied as follows:

Your communication has been received and we indeed appreciate your calling our attention to the topic on Negro in the New American Encyclopedia. We assure you that this topic will appear revised in the next and subsequent editions of the work.

Intelligent and constructive criticism, such as you have offered, helps to make the work worthy of its users; further suggestions will be welcomed. Mid 1938-1939 supplement is being sent you under separate cover and we thank you very much.

Text of the offensive topic was as follows:

From THE NEW AMERICAN ENCYCLOPEDIA by Books, Inc.

"Negro, one of a dark-skinned race having woolly hair, flat nose, thick protruding lips, and a prognathous form of skull; native to Africa; especially to Central and West Africa, source of slave trade. In the United States, the black man, the Bantu of the Sudanese, is a primitive individual, still practicing crude forms of agriculture and handicraft. The women do the menial work. The prevailing re-

ligion is a worship of nature mix-trarily as it was not listed as supplementary reading in the school books. The superintendent told a delegation of league members headed by Mrs. J. E. Craft, that he would be glad to receive suggestions of books about Negroes, simplified for use in the lower grades.

By nature indolent, good-natured easily satisfied with meagre comforts, and is conscious of his inferior position in the social scale, the Negro has been slow to improve his intellectual and educational status. The race has produced, however, a number of notable figures, including Booker T. Washington, who established Tuskegee Institute for Negroes in 1880; Toussaint L'Ouverture liberator of Haiti; several poets: Wheatley, Dunbar, Braithwaite, Johnson, Hughes, Chulien; McKay, novelist; DuBois writer and sociologist, and numerous actors, musicians and dancers. Negroes constitute a large part of the p. of West Indies, Brazil, Peru, Cape Verde Islands and Arabia. Haiti and Liberia are the only countries where political control is vested in Negroes."

Women Force School Board To Ban Books Ridiculing Negroes

SAN DIEGO, Calif.—The long fight waged by the Women's Civic League of this city to introduce books into the local school system that tell the truth about the Negro citizens and his relationship to American life, bore fruit last night, when the superintendent of schools, Will C. Crawford, ordered principal to withdraw "Little Black Sambo," a kindergarten story read by pupils in the third grade. Crawford acted after the league forced the issue, calling for an investigation. Crawford and the league following an investigation that the book had been used ir-

School Texts On Negroes Are Assailed Association Condemns Neglect in Histories of People Here

By Angelo Herndon

Condemning the way in which Negroes are held for ridicule and contempt by New York school textbooks, several hundred members of the Association for the Study of Negro Life and History, at a breakfast yesterday in the Little Theatre of the 135 St. "Y", were urged to join the fight for the appointment of Negroes to the faculties of leading colleges and universities in the country.

Dr. L. M. Reddick, Curator of the Schomburg Collection at the 135 St. Public Library, speaking on "What the Textbooks of New York City Say About the Negro," declared:

"In 1934 when we made a study of text-books used in the South, it was found that they were highly derogatory. They omitted to mention the Negro in the discovery and exploration of America; they painted him as a sleek, fat, happy, banjo-strumming slave; they held him up to ridicule as a politician of the Reconstruction period; they justified the Ku Klux Klan, threw a sop to Booker T. Washington, then closed the account."

FLAGRANT OMISSIONS

Dr. Reddick then asked the au-

Howard University, and Harcourt Tynes, head of the N. Y. Chapter of the Association for the Study of Negro Life and History.

He said that out of all the text-books which tell history through biography, not one single biography of a Negro was to be found. None of them, he said, told of the black men who participated in the discovery of America.

Three-fourths of the books examined gave the picture of slavery as one of unrelieved happiness. He said further that there was no record at all of Negro revolts and insurrections. Only a few of them went to the trouble of mentioning the name of Nat Turner, and those dubbed him as a mad murderer.

The free Negro, North and South, was found to be left out almost entirely. Negroes of the Reconstruction period were condemned. The achievements of the Negro after freedom to be absent and not in one book, he said, was there to be found anything about the role of the Negro in the various wars of the United States.

DISCOVERERS SLIGHTED

"If the history of other peoples can be told," Dr. Reddick concluded, "why not something about the Negro? What about Little Steven, who tramped across much of the Southeastern and Southwestern parts of what is now the United States and discovered the Seven Cities of Cibola? What about DuSable who founded Chicago?"

"Since so much space is devoted to the happy slave, why not something about the unhappy slave—those who committed suicide, ran away, assaulted their masters, who poisoned them, who fought back, and those who planned the revolts, etc?"

Others speaking on the program were Charles S. Johnson, head of the Department of Sociology, Fisk University, E. Franklin Fraser.

Encyclopedia to Revise Treatment of Negro Topic

COLUMBUS, Ohio.—(ANP)—In glancing through the recently released "New American Encyclopedia," Mrs. Thelma A. Jackson, chairman of the outlook committee, local NAACP, turned to the topic concerning the Negro and after reading it concluded immediately that the text's mis-statements were a grave injustice to the Negro race.

Mrs. Jackson wrote her criticism to the publishers, Books, Inc., William N. Mattix, manager, New York City. Manager Mattix replied as follows:

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Race Must Learn More Of Its History Says Scribe Who Puts Blame On Present School Plan

Denounces Educators For Poor System Of Training Youths To Appreciate Great Men In Our Race

By JOHN W. TATE JR.

Race-pride is born of a knowledge of the honorable deeds of a race. Then it naturally follows that in proportion as a person lacks such knowledge of his race so does he lack race-pride.

The Poles' knowledge of their rich historical background was the foundation of their pride and courage to fight to the death in preference to bending to the heavy yoke of slavery.

WEALTH OF CULTURE

Behind the black man stands a wealth of culture, of feats of heroism and a high civilization. He long ago put a cogwheel to the massive wheel of humanity to move it ahead. It would be somewhat out of place here to attempt to run the gamut of his achievements and of his contributions made to the world. A mere pause here is sufficient only to recall the art of iron-working—a debt which greatly aided her to realize her perfection.

And, further, respect the authority has it that the African had not only visited North America, exercising powerful influence over the habits and manners of the aborigines, long before the Norsemen came, but also settled a colony in South America before Christopher Columbus made his discoveries. That the Negro has brought a vast heritage of enriching qualities to American culture is too well known to be argued.

MUST LEARN HISTORY

The Negro must learn the history of himself if he really wishes to throw down the dragging chains of inferiority complex, to stand erect and to be the man he in truth is. In acquiring the learning he will also acquire the dignity which he

sorely needs and which is the secret of his salvation. Once the majority of the Negro race in America is even to a reasonable extent informed of the history of its past, the race will be a real problem, a very difficult problem to the American white man who knows this very well. This attitude is reflected in his aversion to instituting in public Negro schools Negro history as a full-time study.

None other than Negroes themselves are, in fact, to blame for the many ills they bear; that is, their money-grabbing educators and weak-souled, renegade politicians are to blame. These are the persons in whom he must place his trust and by whom he is flagrantly neglected as well as betrayed to the white man. With these same persons rests the duty to fashion schools to the needs of their race, but these institutions, the very cradle of Negro hope, are diverted from their true purpose and distorted into monstrous things. As their curricula are now shaped schools serve as a poor, a very poor aid to the realization of the hope.

Colored students are educated to be white folk, and, after a few years of instruction in the art they are pushed into the stream of life and forced to return to and be one of a people about whom they know little or nothing and whose problems they understand less.

PHILOSOPHY OF DEFEAT

The average Negro is deeply rooted in the philosophy of defeat—he is vanquished even before the struggle is begun. And much of the cause can be readily seen. Just as Negro school teachers have al-

ways done however, they do still. Instead of holding up to their students high and worthy examples of Negro pride and courage, upon which to exercise their emotion teachers tend to impress their charges with ideas that the Negro is inferior to all other peoples—inferior even to those savages in the deep South.

A number of institutions of higher education offer instruction in the history, but, as paradoxical as it may sound, the courses are elective. During Negro week the history is dabbled at public schools merely as an act of homage to faithful slaves. Question any high school student as regards his knowledge of the history of his race; nay, the average university student and the truth will loom before you. It would certainly be absurd to put the question to attendants of the grammar grades and expect a favorable answer. Then is there any wonder that those persons who bother to think look with squinted eyes on the present-day Negro school system? Despite the wrong being so evident educators and politicians persist in standing idly by or in making shamefully weak attempts at effecting a correction.

SPIES AMONG US

Hitler, however detestable has, it is reasonable to say, the sympathy of every man of the least race-pride when there is discovered among the German people a German active as a spy for a foreign nation. True patriots applaud the Fuehrer for the swift and terrible action he takes in the case. No fate is too horrible for such despicable fellows.

Betrayal, irrespective of how it may be effected, is the essence of espionage. To betray one's own people is espionage in its filthiest form—it is an act resting at the very bottom of the scale of debased humanity. Double-dealing politicians most rightly wear the title spy. When election time nears these repulsive fellows pollute the air with promises they will never keep, and when in office they are endangered if reminded of duties they have failed to perform. And the great body of the Negro people remains gullible still.

Study Negro history—let this be the motto of the present-day Negro! And let him study scientifically by studying the biographies of his great men

NAACP Advises Guidance of Children While Visiting Stores

Dr. Sara Brown, chairman of the education committee of the Washington N.A.A.C.P. has announced a plan for providing guidance for unattended children visiting the toy displays in the department stores during the Christmas season. The committee will send to the stores requesting such aid volunteers to stay in the toy departments during the hours when children frequent the exhibits. Mrs. Willa Ransom, 1512 Girard Street, Northeast, brought the matter to the attention of the committee after she had noticed great many children unattended the first day of the Christmas plays. She said that many of them were poorly dressed and dirty, often noisy and careless in handling the toys.

Urges Stricter Discipline

"All mothers know how eager the children are to see these attractions which seem more beautiful each year," said Mrs. Ransom. "It is not always possible for parents to accompany their children, but they can see that the children start on these journeys of exploration washed, combed and in clean clothing.

"They can also admonish them to conduct themselves quietly and avoid damaging the toys or store property. Both colored and white children are among the offenders, but we are particularly anxious to improve the attitude of the colored children. Too often the individual is a reflection of the entire race, and improvement along this line may help to prepare the children for increased opportunities in employment and use of public facilities."

Should Aid Children

Dr. Brown is of the opinion that all the children in Washington should have a chance to see the displays under the best auspices which can be arranged with sym-

stroyed to the price of those we do sell. The necessity for constant watch over the stock, the noisiness and distraction of other patrons are all very trying for our clerks."

"Race I Taught To Despise Itself," Hill Says At Lincoln Centennial

Courier 11-25-39 Pittsburgh, Pa.

By TED POSTON
(Staff Correspondent)

NEW YORK, Nov. 22.—Denouncing the efforts of white Americans to make Negroes despise their own race, Dr. Leslie Pinckney Hill, president of Cheyney School for Teachers, last Wednesday urged Negroes to conduct a determined fight against any theory of racial superiority.

"From the Cradle to the Grave, He's Taught . . ."

Speaking at the 100th anniversary celebration of the Society for the Relief of Worthy, Aged Indigent Colored Persons at the Lincoln School for Nurses, the college president declared:

"From the cradle to the grave, the idea of his own inferiority is drilled into the American Negro. His school books, the libraries, pseudo-scientific volumes all teach him this lesson. He is denied all knowledge of the great accomplishments of his race.

"Therefore, the task of real education for Negroes has been to 'un-teach' them most of what they have been taught about the relative values of human beings, and of their own value in the world of today."

Dr. Hill was one of several speakers who lauded the old Christian society which founded a \$500,000 home for aged slaves from which the \$2,000,000 Lincoln School for Nurses developed.

CHANGING OF YOUR NAME HAS BEEN WORTH WHILE

Mayor LaGuardia, in speaking of the Society for the Relief of Worthy, Aged, Indigent Colored Persons, told the assembled officers and students:

"If you have done nothing else in your first hundred years, the changing of your name has been worth while. A century ago, that name would have shocked no one. Today it is repugnant. Color is no longer a test for relief or admission in this city."

Pointing out that his administration has built more than \$26,000,000 worth of new hospitals, and that a shortage of beds still exists in the city, the mayor declared that the government was at last recognizing its responsibility to its citizens for their health and well-being.

"I KNOW STORY IS TRUE BECAUSE I WAS THAT MAN"

Mr. LaGuardia amazed the distinguished audience by bursting into tears a few minutes later while speaking directly to the 133 Negro nurses at Lincoln. Telling them that kindness was a requisite of their profession, the mayor was reciting an incident at the time to stress his point.

The incident concerned a caldous nurse and her treatment of a young husband who had rushed to a hospital to be with his wife during the birth of their first child. The nurse greeted him rudely, refused to let him see his wife and made him sit outside. Later when she learned the young man's identity, she apologized profusely and acted obsequiously.

"I happen to know that story is true," the mayor said, crying openly, "because I was that man. I was president of the Board of Aldermen here at that time."

The mayor had been especially impressed with musical selections rendered by the Juanita Hall Choir. He paid tribute to the choral group. He opened by saying:

"As long as we can produce songs like that, we are safe." And he concluded his speech with, "When we have abolished poverty in this city—and we will—we will no longer sing of a city called Heaven, we will have a city called that."

Other speakers on the program included Mrs. John P. Hazen Perry, white, president of the board of managers of the Lincoln School for Nurses; Miss Isabel M. Stewart, white, director of nursing education, Teachers' College, Columbia University and James C.

Greater New York Fund.

SOCIETY FORMED BY TEN WHITE WOMEN, ONE MAN

The Society for the Relief of Worthy, Aged, Indigent Colored Persons was formed by ten white women and one white man, who met one hundred years ago last Wednesday in the home of a Mrs. Bayner at 20 Bond street, in Manhattan.

The present hospital site was purchased in 1897, and the training school for Negro nurses started the following year. Since the first six nurses graduated in 1900, a total of 862 others have received their diplomas from Lincoln.

An unusual incident in Wednesday's celebration was the attendance of Harry T. Burleigh, famous composer and singer.

The Home for the Aged was changed to the Colored Home when the institution was incorporated in 1845. In 1882, it became the Colored Home and Hospital; in 1902 the Lincoln Hospital and Home and in 1927, the Lincoln School for Nurses.

NEGRO RANK AND FILE MORE BUSINESS CONSCIOUS THAN ARE INTELLIGENTSIA

EDITOR'S NOTE: This is the 33rd installment of a series of interviews about men and things which is being conducted for the TRIBUNE by Melvin J. Chisum, a well known and widely travelled writer. The purpose of the TRIBUNE in presenting these narratives is to inspire new hopes into the minds of the people. We present in this issue the views of the Hon. Charles E. Hall of 617 You Street N. W., Washington, D. C. Mr. Hall, retired specialist of Negro statistics of the Bureau of the Census of the Department of Commerce, points out that in 1945 the sales of retail establishments owned by Negroes in the city of Philadelphia amounted to \$1,630,000.

THE REPORTER: "Mr. Hall, the Philadelphia TRIBUNE is seeking to obtain a cross section of opinion as to the causes which have influenced many colored people over the country to embark upon altogether new business ventures during these Depression years."

MR. HALL: "Mr. Chisum, it seems to me that the reason for this new high, which has been attained by ambitious colored citizens abroad in the land, in launching out into new business enterprises, obviously enough stems from the need for finding a way to make an honest living. My information is that it is becoming increasingly difficult for colored people to obtain decent employment in this United States of America and gainful employment is our race's greatest need at this time. The thinking ones among us are evincing an admirable determination to create jobs for themselves and for others, by initiating business enterprises and that, it seems to me is the answer to the riddle which the TRIBUNE has propounded."

"Statistics show that the Negro population of Philadelphia, based on the 1930 Census report, spent ONLY .60¢ per month per capita in stores operated by members of their own race notwithstanding the fact that these Negro controlled business establishments gave employment to 426 Negro employees and sustained a payroll of \$190,000. The sum of money spent by the Philadelphia Negro in the retail stores owned by their own people would not pay for the eggs, or for the pork chops or for the beef or for the milk which is consumed by the Negro population of Philadelphia. If .60¢ per month per capita spent by Negroes

in their own stores gives employment to 426 employees, it does not require the wisdom of a Solomon to correctly estimate what would happen in the matter of employment of Negro young boys and Negro young girls who are graduates from our High Schools, if there was a per capita expenditure of say, two or three dollars per month with Negro-owned business establishments.

"It seems to me that the TRIBUNE will register a high score of achievement if it can by any manner of means drive home in the minds and the hearts of the Negro citizens of Philadelphia THESE IMPORTANT FACTS. THEY SHOULD BE STRESSED AND EMPHASIZED AGAIN AND AGAIN, particularly to the business and professional members of the race. The rank and file of the colored brother in the lower brackets is already conscious of these all-important advantages and is doing its share of the job. It should be heralded from the house tops and blazoned in the highways. Negro business will do a lot toward insuring jobs to the end that Negro people may live, if only you can awaken the educated and already well-placed Negro individual in the community."

"According to the Census report of 1930, seven hundred and twenty-nine retail stores were being operated by Negroes in Philadelphia, third largest city in Negro population, in 1935 by 727 active Negro proprietors and firm members. These enterprises operated by Negroes realized from sales \$1,630,000, and paid to full-time and to part-time employees one hundred eighty-six thousand, two hundred and eleven dollars. Although 58 fewer stores were operated by Negroes in Philadelphia in 1935 than were operated in the same city in 1929, five more Negro operated retail stores were located in Philadelphia in 1935 than were located in Chicago, second largest city in Negro population."

In the same year, however, 231 fewer retail stores were operated in Philadelphia than in New York City, largest city in Negro population. In 1930 sales amounting to \$1,630,000 were made by Negro stores operated in Philadelphia. This was \$1,520,007.00 less than the sum realized in 1929 when Negro proprietors in the same city reported \$3,150,007.00 in sales and \$1,105,000.00 less than the amount received by Negro retailers in Chicago in 1935. Philadelphia's Negro retailers, however, received \$737,000.00 in excess of the sum \$893,000.00 received by Negro operators in Baltimore," Mr. Hall stated.

Civic Organizations Should Push Street Improvement In Negro Sections

Sometime ago the Street and Bridge Commissioner of Houston told a delegation from the Houston Negro Chamber of Commerce that if the Bond issue should pass that provisions had been made that the city would pay 50 per cent of the cost of topping the streets provided that the property owners would pay the other 50 per cent. The streets in Negro sections were included in these provisions and he further stated that the streets would be topped in the order as the funds were put up.

Now the bond issue has been passed. The Negro civic organizations can render a splendid service by launching a campaign to get the property owners in Negro sections to pay their share which we understand is about \$12.50 per fifty feet. The trouble is too many people will talk about the need of good streets until the time comes to put up the money. It is said that Mayor Holcome told one of the colored leaders after this leader had made an eloquent plea for better streets, "Go and get your people to put up their share of the money and the streets will be taken care of." Nothing has been heard from this leader and his committee since.

The Negro citizens, even though their means are limited should not pass up the opportunity of getting their streets improved.

It will enhance the appearance and increase the value of the property. It will also save the wear and tear on their automobiles as well as being conducive to good health especially during the rainy and dusty seasons.

Many claim that streets in Negro sections will not be improved because property owners who are renting to Negroes, many of whom will hesitate to pay their share of the money. This should not be the case since there is a shortage of housing in Houston and practically every available house even to garage apartments can be rented and it should not take long for the landlord to reimburse himself even if it calls for a slight raise in rent.

The Negro Chamber of Commerce should be the hub around which the civic organizations should function in this capacity. Let us not delay. Much of this work can be done before the many conventions that are scheduled to meet in Houston during 1940.

Historians To Meet In New Orleans

Black Dispatch 10-21-39

This last week-end of October offers the people of the South and West the opportunity to connect more closely with the historians and the students of Negro Life and History. The message will run through the addresses and discussions on that occasion will be what the Negro and his neighbors should know about the race and how it should be presented to those thus concerned. To some it will come as a challenge to begin the study of the Negro. To others the occasion will supply a stimulus to greater endeavors in a field in which they have long worked.

Every type of person thus interested will be given the opportunity to participate in the conference—the teacher, the student, the administrator, and the patron of learning. In this great array of talent thus represented will be found an answer to the questions as to methods and procedure in prosecuting successfully the study of the Negro that the race may not become a negligible factor in the thought of the world.

The people of New Orleans are busy with preparations for entertaining the visitors. Headquarters will be at the Mount Zion Methodist Episcopal church. Dillard university and Xavier university have opened their doors for the entertainment of the representatives of organizations to be assembled, and Southern university at Scotlandville will welcome them on a short visit. Under the direction of Professor S. Randolph Edmonds the visitors will be entertained with a demonstration of the Negro in drama at a presentation of one or more plays based on the life and background of the

Negro.

The annual meeting will open at 2 p. m. on Friday, October 27, with the discussion of the topic, "The Teaching of Negro Life and History." Miss Gertrude Green, president of the New Orleans Branch of the Association, will preside. The speakers on that occasion will be Miss Genevieve Taylor of the State Teachers' College at Montgomery, Alabama. She will talk on "The Teaching of Negro History in Secondary Schools." Mrs. Laura Knight Turner of the Cincinnati public schools will talk on "The Problem in the Elementary School," and Miss Lucy Harth Smith of the Lexington, Kentucky, school system, will speak on "The Teaching of Negro Life and History on the Elementary Level."

The next session, the evening of Friday, October 27, Mr. W. L. Davis, secretary of the Southwest Branch of the Association, will preside. The thought will be directed toward "The Negro in the United States." Dr. W. T. Fontaine of Southern university, will discuss "The Interpretation of the Thought of the Contemporary Negro From the Standpoint of the Theory of the Sociology of Knowledge." Mrs. Mary McLeod Bethune, president of the Association, will deliver an address on "The Heritage of the Negro," an evaluation of the folk ways of the Negro.

On Saturday morning at 9:30 the central thought will be the "Special Aspects of Negro Life and History" with Dean E. P. Southall of Florida Agricultural and Mechanical college presiding. Professor Benjamin Quarles of Dillard university, will speak on

"The Rift Between Frederick Douglass and William Lloyd Garrison." Professor David Jackson of Xavier will give an account of "Negro Education in Louisiana During the Reconstruction." Dr. Ralph N. Davis of the Department of Research and Records of Tuskegee institute, will speak on "The Role of the Negro Newspaper in the United States." A luncheon at Xavier will follow these discussions.

At 3 o'clock on the same day at the Louisiana Historical Society, the thought will be centered on "Local History Influenced by the Negro." President H. Council Trenholm of State Teachers' College, Montgomery, Alabama, will preside. Dr. L. P. Jackson of Virginia State college will speak on "Early Strivings of the Negro in Virginia" and Dr. W. Sherman Savage of Lincoln university in Missouri, will deliver an address on the "Influence of John Chavis and Lunsford Lane on North Carolina History." The evening will be devoted to "The Negro in the Drama" at Dillard.

On Sunday morning the visitors will be entertained at a breakfast at Dillard with a discussion of "New Aspects of Negro History." President W. S. Nelson of Dillard university will preside. Professor C. H. Wilson of Alcorn college will speak on "The Background and Ratification of the Thirteenth Amendment." Mr. J. Mason Brewer, principal of the Lincoln high school in Dallas, Texas, will discuss "The Negro in Texas During the Reconstruction." Mr. Horace Mann Bond, president of Fort Valley college in Georgia, will discuss "The Stuff That Southern History Is Made Of." Immediately thereafter the repre-

sentatives will proceed to Southern university at Scotlandville where they will be introduced by President Felton G. Clark for brief messages to the student body and will hear a response from President Emeritus J. S. Clark of the institution.

The final discussion will be "The Present Status of the Negro." Bishop Carter, a member of the executive council of the Association, will preside. Professor Samuel E. Warren, chairman of the Social Science Division at Prairie View State college, will speak on "The Historical Development of Negro Labor." Dr. Carter G. Woodson, director of the Association, will discuss "The African Background and the International Status of the Negro." At this session will be awarded the history prizes. A prize of One Hundred Dollars will be awarded for the best article contributed to the Journal of Negro History during the year and a second prize of \$25 for the next best review. On Monday morning the representatives to this conference will visit the schools of New Orleans and be further entertained by the teachers and friends of the system.

New Orleans Will Witness Annual Meet

Virginia State

**Professor Among
Program Speakers**

NEW ORLEANS, La.—In order that the race may not become a negligible factor in the thought of the world, every type of person interested will be given an opportunity to participate in the annual conference of the Association for the Study of Negro Life and History, which meets here at Mt. Zion M. E. Church, October 27-30, inclusive.

Dillard and Xavier Universities will open their doors for the entertainment of the representatives and Southern University, Scotlandville, will welcome them on a short visit.

Prizes totaling \$225 will be awarded at the final session. One hundred dollars will be given for the best articles contributed to the Journal of Negro History, and \$50 for the second best.

A prize of \$50 will be awarded for the best review contributed to the Journal of Negro History during the year, and a second prize of \$25 for the second best.

TO WITNESS DRAMA

Under the direction of Prof. S. R. Edmonds, the visitors will be entertained with a demonstration of the Negro in drama at a presentation of one or more plays based on the life and background of the race.

The annual meeting will open with a discussion on "The Teaching of Negro Life and History," with Miss Gertrude Green, president of the New Orleans branch, presiding. The speakers listed are: Miss Genevieve Taylor, State Teachers' College, Montgomery, Ala.; Mrs. Laura K. Turner, Cincinnati public schools, and Miss Lucy M. Smith of the Lexington (Ky.) public schools.

W. L. Davis, secretary of the Southwest branch of the association, will preside at the evening session on the opening day with the thought directed toward "The Negro in the United States."

Speakers will include: Dr. W. T. Fontaine of Southern University and Mrs. Mary McLeod Bethune.

At the first session of the second day, the central thought will be the "Special Aspects of Negro Life and History" with Dean E. P. Southall of Florida A. and M. College, presiding.

NEWSPAPER A SUBJECT

The speakers are Prof. Benjamin Quarles of Dillard University; Dr. Ralph N. Davis of the Tuskegee department of research and records, who will talk on "The Role of the Negro Newspaper in the United States."

Later, at the Louisiana Historical Society, "Local History Influenced by the Negro" is to be the theme as President H. C. Trenholm of the Montgomery (Ala.) State Teachers' College, presides. Drs. L. P. Jackson of Virginia

State College and W. S. Savage of Lincoln University (Mo.) are the speakers.

On Sunday, October 29, the visitors will be entertained at a breakfast at Dillard with a discussion of "New Aspects of Negro History." President William Stuart Nelson of Dillard, will preside.

Prof. C. H. Wilson of Alcorn College and J. M. Brower, principal of the Lincoln High School, Dallas, and President Horace M. Bond, of Fort Valley College, are the speakers.

Later, the representatives will proceed to Southern University and be introduced by President Felton G. Clark for brief messages to the students and hear a response from President-emeritus J. S. Clark.

OTHER SPEAKERS

The final discussion, "The Present Status of the Negro," will be presided over by Bishop Carter, member of the association's executive council.

The speakers are: Prof. Samuel E. Warren, Prairie View State College, and Dr. Carter G. Woodson, director of the association.

NEW ORLEANS TO ENTERTAIN ASSOCIATION

Scholars May Uncover New Facts About Race Progress

NEW ORLEANS, La., Oct. 20—The annual meeting of the Association for the Study of Negro Life and History will be held here October 27 to 30.

Scholars interested in the background, past and present, of the Race will gather here to listen to and participate in a series of lectures of discussions.

Elaborate preparations for the entertainment of the visitors are now under way here.

Headquarters will be at the Mt. Zion Methodist Episcopal church and Dillard and Xavier universities have opened their doors for the entertainment of representatives of organizations to be assembled. Southern university at Scotlandville will also welcome them on a short visit.

Under the direction of Prof. S.

Randolph Edmonds the visitors will be entertained with a demonstration of the Race in drama at a presentation of one or more plays based on the life and background of the Negro.

Opens October 27

The annual meeting will open at 2 p.m., Friday, Oct. 27 with the discussion of the topic, "The Teaching of Negro Life and History." Miss Gertrude Green, president of the New Orleans branch of the association, will preside.

Speakers will be Miss Genevieve Taylor of the State Teachers college, Montgomery, Ala., who will talk on "The Teaching of Negro History in Secondary School;" Mrs. Laura Knight Turner of the Cincinnati public schools will talk on "The Problem in the Elementary School;" and Mrs. Lucy Harth Smith of Lexington, Ky., school system will speak on "The Teaching of Negro Life and History on the Elementary Level."

Friday evening, Oct. 27, W. L. Davis, secretary of the Southwest branch of the association will preside. The thought will be directed toward "The Negro in the United States."

Dr. W. T. Fountaine of Southern university will discuss "The Interpretation of the Thought of the Contemporary Negro from the Standpoint of the Theory of the Sociology of Knowledge." Mrs. Mary McLeod Bethune, president of the association will deliver an address on "The Heritage of the Negro," an evaluation of the folkways of the fathers of the Race.

Uncover History

Saturday morning, the central thought will be "Special Aspects of Negro Life and History," with Dean E. P. Southall of Florida Agricultural and Mechanical college presiding.

Prof. Benjamin Quarles of Dillard university will speak on "The Rift Between Frederick Douglass and William Lloyd Garrison." Prof. David Jackson of Xavier will give an account of "Negro Education in Louisiana During the Reconstruction." Dr. Ralph N. Davis of the department of research and records of Tuskegee institute will speak on "The Role of the Negro Newspaper in the United States."

A luncheon at Xavier will follow these discussions.

A 3 p.m., the same day at the Louisiana Historical Society, the thought will be centered on "Local History Influenced by the Negro." President H. Council Trenholm of State Teachers college, Montgomery, Ala., will preside.

Dr. L. P. Jackson of Virginia State college will speak on "Early Strivings of the Negro in Virginia" and Dr. W. Sherman Savage of Lincoln university of Missouri will deliver an address on the "Influence of John Chavis and Lunsford Lane on North Carolina History." The evening will be devoted to the "Negro in the Drama" at Dillard.

Dr. Nelson to Preside

Sunday morning the visitors will be entertained at a breakfast at Dillard with a discussion of "New Aspects of Negro History." President W. S. Nelson of Dillard university will preside.

Prof. C. H. Wilson of Alcorn college will speak on "The Background Teaching of Negro Life and History." Miss Gertrude Green, president of the New Orleans branch of the association, will preside. The speakers on that occasion will be Miss Genevieve Taylor of the State Teachers' college at Montgomery, Ala. She will talk on "The Teaching of Negro History in Secondary Schools." Mrs. Laura Knight Turner, of the Cincinnati public schools, will talk on "The Problem in the Elementary School," and Miss Lucy Harth Smith, of the Lexington school system, will speak on "The Teaching of Negro Life and History on the Elementary Level."

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Prof. Samuel E. Warren, chairman of the social science division at Prairie View State college will speak on "The Historical Development of Negro Labor." Dr. Carter G. Woodson, director of the association will discuss "The African Background and the International Status of the Negro."

At this session will be awarded the history prizes. A prize of \$100 will be awarded for the best article contributed to "The Journal of Negro History" during the year and a second prize of \$50 for the next best article.

A prize of \$50 will be awarded for the best review contributed to "The Journal of Negro History" during the year and a second prize of \$25 for the next best review.

Monday representatives of the conference will visit the schools of New Orleans and be further entertained by the teachers and friends of the system.

ANNUAL CONVENTION TO BE HELD THE LAST WEEK IN OCTOBER

NEW ORLEANS. — The annual meeting of the Association for the Study of Negro Life and History will be held in New Orleans, October 27 to 30.

The annual meeting will open at 2 p.m., on Friday, October 27, with the discussion of the topic, "The Teaching of Negro Life and History." Miss Gertrude Green, president of the New Orleans branch of the association, will preside. The speakers on that occasion will be Miss Genevieve Taylor of the State Teachers' college at Montgomery, Ala. She will talk on "The Teaching of Negro History in Secondary Schools."

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A prize of \$100 will be awarded for the best article contributed to THE JOURNAL OF NEGRO HISTORY during the year, and a second prize of \$50 for the next article. Professor David Jackson, of Xavier, will give an account of "Negro Education in Louisiana During the Reconstruction." Dr. Ralph N. Davis, of the department of Research and records of Tuskegee institute, will speak on "The Role of the Negro Newspaper in the United States."

A luncheon at Xavier will follow these discussions. At 3 o'clock on the same day, at the Louisiana Historical Society, the thought will be centered on "Local History Influenced by the Negro." President H. Council Trenholm, of State Teachers' college, Montgomery, Ala., will preside.

Dr. L. P. Jackson, of Virginia State college, will speak on "Early Strivings of the Negro in Virginia," and Dr. W. Sherman Savage, of Lincoln university in Missouri, will deliver an address on the "Influence of John Chavis and Lunsford Lane on North Carolina History." The evening will be devoted to the "Negro in the Drama," at Dillard. On Sunday morning, the visitors will be entertained at a breakfast at Dillard, with a discussion of "New Aspects of Negro History." President W. S. Nelson, of Dillard university, will preside. Professor C. H. Wilson, of Alcorn college, will speak on, "The Background and Ratification of the Thirteenth Amendment." J. Mason Brewer, principal of the Lincoln high school in Dallas, Texas, will discuss "The Negro in Texas During the Reconstruction." Dr. Horace Mann Bond, president of Fort Valley college in Georgia, will discuss, "The Stuff that Southern History is Made Of." Immediately thereafter, the representatives will proceed to Southern university at Scotlandville, where they will be introduced by President Felton G. Clark, for brief messages to the student body, and will hear a response from President Emeritus J. S. Clark, of the institution.

The final discussion will be, "The Present Status of the Negro." Bishop Carter, a member of the Executive Council of the association, will preside. Professor Samuel E. Warren, chairman of the Social Science division of Prairie View State college, will speak on, "The Historical Development of Negro Labor." Dr. Carter G. Woodson, director of the association, will discuss "The African Background and the International Status of the Negro." At this session will be awarded the history prizes.

New Orleans (A. Times-Picayune)
October 30, 1939

SOCIAL, ECONOMIC PROBLEMS HEARD AT NEGRO PARLEY

Social and economic problems facing the American negro were discussed and solutions proposed at Sunday sessions of the annual meeting of the Association for the Study of Negro Life and History.

Morning sessions were held at Dillard university, with Dean J. Max Bond presiding. Speakers included Professor C. H. Wilson of Alcorn college, Alcorn, Miss.; Professor J. Mason Brewer of Dallas, Tex., and Professor Samuel Warren of Prairie View, Tex.

Professor Warren listed as major problems the influence of a slave background, the exploitation of negro labor by capitalists who play them against the white laborer, and lack of labor organizations.

Need Own Businesses

The negro, the speaker concluded, should increase his efficiency so as to increase his employment average, but at the same time should strive to provide employment for others by establishing all-negro businesses.

Professor S. Randolph Edmonds of Dillard discussed negro history as a source for drama, then presented university players in three dramas entitled "Yellow Death," "The High Court of Historia" and "Nat Turner."

Prize Winners Posted

At the afternoon program at Mount Zion Methodist church, Dr. Carter G. Woodson, director of research and editor of the association's journal, announced winners of a contributors' contest.

First prize of \$1000 went to Professor Eric Williams of Howard university, and second prize, \$50, to Professor E. Horace Fichett of Claflin college.

Others on the afternoon program included Dr. Horace Mann Bond, president of Fort Valley college, Georgia, and Dr. Ralph N. Davis of the department of research, Tuskegee Institute. Dr. H. Council Trenholm, president of Alabama State college, presided.

Woodson's Group Has Fine Record As Publishers

Washington (C)—Listing the achievements of the Association for the Study of Negro Life and History, 1538 Ninth Street, N. W., Dr. Carter G. Woodson, director, said the organization has published twenty-four volumes of articles and documents giving facts which are generally unknown; has produced twenty-seven monographs on Negro life and history; has organized and stimulated the studies of local clubs and classes, which have done much to change the attitude of communities toward the Negro; has collected thousands of valuable manuscripts on the Negro which have been made accessible to the public in the Library of Congress; and has had thirteen young men and women trained for research in social science and for instruction in colleges and universities."

Glenn
7-26-39
W. H. C.
Sam

Historians Advocate Negro Business; Ask More Organization

Opening their New Orleans convention with hundreds of delegates, representative of all sections of the United States and all fields of education from elementary school teaching to supervising state education, at Mt. Zion M. E. Church, Jackson Avenue and Magnolia Street, the Association for the Study of Negro Life and History held its 24th annual session.

Highlight of Friday's meeting was the talk given by Dr. Carter G. Woodson, member of the Executive Council of the Association. Prior to Mr. Woodson's speech, the convention was opened by Miss Gertrude Green, president of the New Orleans Branch. Following Miss Green, the first speaker was Miss Genevieve Taylor, State Teachers' College, Montgomery, Alabama, who spoke on the Negro being aware that he cannot take part in the cultural, social, and economic development of the community in which he resides, hence, if Negro Youth is to develop race pride, it remains an essential duty of teachers who have the youth in charge. Miss Taylor emphasized that Negroes must pattern their lives after the images of great men who have done something for the Race. She also stated that there is altogether too much miseducation prevalent in the schools of today, teachers invariably teaching what they are told to teach, instead of teaching what justifies being learned by the student.

Mrs. Laura Knight Turner, Cincinnati Public School System, and representative to the convention from the Ohio State Department of Education, made a very timely speech on the importance of in-

stilling in the younger children the seriousness of race consciousness. Black must be made beautiful. In a survey made on the school system of her city, Mrs. Turner revealed that two-thirds of the boys contacted preferred the study of Negro History, 10 out of 15. Less than one-third of the girls, 7 out of 23, wished to study Negro History. In Cincinnati, Negro History is being introduced as a supplementary subject for the first time. Mrs. Turner brought out that there is a Men's School Club that encourages children displaying posters, drawings, etc., depicting scenes familiar with Negro communities and Negro activities.

The talk given by Dr. Carter Woodson centered on the vitally important factor of the beginning aptitude of children and ended with the information that Negroes have done nothing of brilliance in the fields of science and philosophy. Living in a white man's civilization, the association intends to pattern itself after the American Historical Society, and that emic-color' made them think it unnecessary to elevate the rest of the race. Those scholars whose brilliance stands out in exceptional fields. Dr. Woodson stated that in his remembrance there have been few Negroes who have accomplished anything at all beyond the limits of ordinary fields. W. L. Brown wrote a book entitled "The Mystery of Space", which was a lengthy dissertation on mathematical philosophy. The discussion brought out the phase of murders, robberies, and fights in Negroes, John Chavis, instructor of the Greek language to white, ed the audience that people are as well as colored children, and aware of those things happening in the everyday world, and that buy the freedom of his wife and

the minds of the Negro Youth are family. being enslaved by impractical journalism on the part of editors and reporters of Negro newspapers. He suggested that in P.-T. A. meetings, folks from various walks of life be brought in as five-minute speakers. A pharmacist, a mailman, a journalist, a teacher, a minister, an undertaker, etc., thereby guaranteeing to embody the entire forces of understanding and cooperation in a given community.

At Saturday morning's session at Xavier University, Professor Benjamin Quarles of Dillard, rendered an excellent manuscript on "Frederick Douglas and the Woman's Rights. Professor David Jackson discussed in detail, "Negro Education During the Reconstruction Period". Between 1869 and 1872 it cost the state only 5 cents each to educate Negro children. Yet there were men who protested against Negro education in public schools.

The discussion class revealed that the Negro was pushed out of politics in the same manner that they were pushed out of schools. It was also pointed out that Negroes were not militant enough to get rights to vote. Prof. David Jackson agreed with a statement from the floor that "the satisfactory economic status of 'free people of color' made them think it unnecessary to elevate the rest of the race during the Reconstruction movement."

During the evening session, Prof. L. P. Jackson gave an inspiring narrative on the striving of the Negro in Virginia, "to make a living, a home and make a race." He went specifically in detail concerning marriages between free people of color.

Dr. W. Sherman Savage's narrative portrayed two remarkable Negroes, John Chavis, instructor of the Greek language to white, and Lunsford Lane, who struggled to buy the freedom of his wife and

At Dillard University on Saturday night the delegates were inspired by the three plays and wonderful discussion of Prof. Randolph Edmonds. "Negro history offers a virgin field for plays. . . . In the past, Negro literature has suffered because the situation has been the Negro actor and the white playwright. . . . Negro life has never been depicted with understanding. Always it has problems of being dark in a white world. Negro writers must depict in the future, Negro characters with courage and high principle, as well as criminals and drunkards."

Social and economic problems facing the Negro were discussed, and solutions proposed at the Sunday meeting at Dillard University, the session beginning at 9:30 a. m. Titled under the "Neglected Aspects of History", the topics of discussion were divided into three phases. President W. S. Nelson, Dillard University, presided. Professor C. H. Wilson, Alcorn College, Alcorn, Mississippi; Mr. J. Mason Brewer, principal of the Lincoln High School, Dallas, Texas, and Prof. Samuel E. Warren, Prairie View College, Texas, spoke. Major problems listed were the influence of a slave background, the exploitation of Negro labor by capitalists, and lack of labor organizations.

All-Negro businesses were advocated strenuously.

At the afternoon convene at Mt. Zion M. E. Church, beginning at 3:00 p. m., Dr. Carter Woodson announced winners of a contributors' contest. First prize of \$1,000 went to Professor Eric Williams of Howard University, and second prize of \$50, to Professor E. Horace Fichett, Claflin College, Orangeburg, South Carolina.

Dean Horace Mann Bond, Ft. Valley, Ga., and Dr. Ralph N. Davis, Tuskegee, Ala., were additional speakers.

SOCIAL, ECONOMIC PROBLEMS HEARD AT NEGRO PARLEY

Social and economic problems facing the American negro were discussed and solutions proposed at Sunday sessions of the annual meeting of the Association for the Study of Negro Life and History.

Morning sessions were held at Dillard university, with Dean J. Max Bond presiding. Speakers included Professor C. H. Wilson of Alcorn college, Alcorn, Miss.; Professor J. Mason Brewer of Dallas, Tex., and Professor Samuel Warren of Prairie View, Tex.

Professor Warren listed as major problems the influence of a slave background, the exploitation of negro labor by capitalists who play them against the white laborer, and lack of labor organizations.

Need Own Businesses

The negro, the speaker concluded, should increase his efficiency so as to increase his employment average, but at the same time should strive to provide employment for others by establishing all-negro businesses.

Professor S. Randolph Edmonds of Dillard discussed negro history as a source for drama, then presented university players in three dramas entitled "Yellow Death," "The High Court of Historia" and "Nat Turner."

Prize Winners Posted

At the afternoon program at Mount Zion Methodist church, Dr. Carter G. Woodson, director of research and editor of the association's journal, announced winners of a contributors' contest.

First prize of \$1000 went to Professor Eric Williams of Howard university, and second prize, \$50, to Professor E. Horace Fichett of Claflin college.

Others on the afternoon program included Dr. Horace Mann Bond, president of Fort Valley college, Georgia, and Dr. Ralph N. Davis of the department of research, Tuskegee Institute. Dr. H. Council Trenholm, president of Alabama State college, presided.

GROUP DIRECTOR DECLARES HOPE GREAT HERITAGE

Dr. Carter G. Woodson
Dr. Carter G. Woodson is
Heard by Life Study
Association

Hope "is a great heritage of the negro," said Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History, at the opening program of the association's annual meeting Friday night at Mount Zion Methodist church, Jackson avenue and Magnolia street.

"No people ever passed through a more terrible ordeal than that of American slavery," Dr. Woodson said, "and yet, despite the trials of that regime, the negro slave never lost hope. In every large community of slaves, some person stood out who gave reason for believing that the ordeal of slavery was not a finality, that it was a transition stage to a new order which was inevitable."

"These leaders of foresight did not always expect to see the dawn of the new day themselves. They were satisfied to believe that others would come into the enjoyment of the blessing of freedom."

The negro slaves "were religious." Their faith in God "was not a sole reliance upon their Creator to do everything for him. Along with their faith went work."

"I do not mean to say," he continued, "that every free negro had a laudable ambition and that every one of this class was industrious, but the number thus inclined to use every opportunity for good was far greater than those who had no serious aspirations."

Dr. Woodson urged his negro listeners to "advance further in the service of truth and justice" or be "unworthy to claim descent from such a noble people." The negroes of the slave era "disappointed the prophets who said they would be exterminated, and on the contrary enrolled themselves among the great."

Other speakers on the all-day opening program were Gertrude Green, president of the New Orleans branch of the association; Genevieve Taylor of State Teachers' college, Montgomery, Ala.; Laura Knight Turner of the Cin-

cinnati public schools; W. L. Davis, secretary of the Southwest branch of the association in Houston, Tex., and Dr. W. T. Fontaine of Southern university. The meeting will continue through Monday, with a session scheduled to start at Xavier university.

ASSOCIATION FOR STUDY OF HISTORY MEETS IN SOUTH

Organization Directed By Carter G. Woodson Well Attended; Dean Taylor On Board

NEW ORLEANS, Nov. 2 (ANP) — The annual meeting of the Association for the Study of Negro Life and History closed its sessions here Monday after what was termed one of the most highly successful meets in the history of the association. Meetings were held in Mt. Zion Methodist church, Xavier university, Dillard university.

Mrs. Bethune
Mrs. Bethune Re-elected
Mrs. Mary McLeod Bethune, Daytona Beach, Fla., was elected president to succeed herself. Other officers elected were L. R. Mehlinger, Washington, D. C., secretary-treasurer; Carter G. Woodson, Washington, D. C., director of research. Members of the executive committee elected were Charles H. Wesley, Washington; Roscoe Dunjee, Oklahoma City; John M. Gandy, Va. State college; Lucy Harth Smith, Lexington, Ky.; Evaris V. Green, N. Y.; Joseph J. Rhoads, Marshall, Texas; John C. Bruce, Washington; W. R. Banks, Prairie View, Texas; Alexander J. Jackson, Chicago, Ill.; A. M. Schkesinger, Washington; Bishop R. A. Carter, Chicago; A. A. Taylor, Nashville; H. Council Trenholm, Montgomery, Ala.; E. P. Southall, Jacksonville, Fla.

Many Speakers
Many prominent speakers appeared on the various programs. Among them were Miss Gertrude Green, New Orleans, local president; Miss Genevieve Taylor, State Teachers college, Montgomery, Ala.; Mrs. Laura Knight Turner, Cincinnati; J. G. Hardy, State Teachers college, Montgomery; W. L. Davis, Houston, Texas; W. T. Fontaine,

Southern university; Prof. Frederick Hall and Benjamin Quarles, Dillard university; Dr. Luther P. Jackson, Va. State college; David Jackson, Xavier, J. E. Pierce, Montgomery, Ala.; W. Sherman Savage, Lincoln U., Mo.; C. H. Wilson, Alcorn college, Miss.; J. Mason Brewer, Lincoln high school, Dallas, Texas; Samuel E. Warren, Prairie View, Texas; Lorenzo J. Greene, Lincoln, Mo.; Bishop R. A. Carter, C. M. E. church, Horace Mann Bond, Ft. Valley, Ga.; Ralph N. Davis, Tuskegee Institute, Ala.; Felton G. Clark, Southern university, Scotlandville, La., and Miss Ione Berteaux, New Orleans.

Social Activities
Guests and delegates were entertained lavishly by members of the local chapter and residents of the city. A breakfast was held in the Xavier Refectory and one in the Dillard refectory. Exhibits were placed in the public library and at the various schools and colleges. A tour was made of the principal places of the city.

HISTORIANS REELECT MRS. MARY BETHUNE

New Orleans Session Called Most Successful Meet In History

NEW ORLEANS. — (ANP) — The annual meeting of the association for the Study of Negro Life and History closed its sessions October 29, after what was termed one of the most highly successful meets in the history of the association. Meetings were held in Mt. Zion Methodist church, Xavier university and Dillard university.

Mrs. Bethune Re-elected
Mrs. Mary McLeod Bethune, Daytona Beach, Fla., was elected president to succeed herself. Other officers elected were L. R. Mehlinger, Washington, D. C., secretary-treasurer; Carter G. Woodson, Washington, D. C., director of research. Members of the executive committee elected were Charles H. Wesley, Washington; Roscoe Dunjee, Oklahoma City; John M. Gandy, Virginia State college; Lucy Harth Smith, Lexington, Ky.; Evaris V. Green, N. Y.; Joseph J. Rhoads, Marshall, Texas; John C. Bruce, Washington; W. R. Banks, Prairie View, Texas; Alexander J. Jackson, Chicago; A. M. Schkesinger, Washington; Bishop R. A.

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Others who spoke were David Jackson, Xavier; J. E. Pierce, Montgomery, Ala.; W. Sherman Savage, Lincoln U., Mo.; C. H. Wilson, Alcorn college, Miss.; J. Mason Brewer, Lincoln high school, Dallas, Texas; Samuel E. Warren, Prairie View, Texas; Lorenzo J. Greene, Lincoln, Mo.; Bishop R. A. Carter, C. M. E. church, Horace Mann Bond, Fort Valley, Ga.; Ralph N. Davis, Tuskegee Institute, Ala.; Felton G. Clark, Southern university, Scotlandville, La., and Miss Ione Berteaux, New Orleans.

Social Side Vivacious

Guests and delegates were entertained lavishly by members of the local chapter and residents of the city. A breakfast was held in the Xavier refectory and one in the Dillard refectory. Exhibits were placed in the public library and at the various schools and colleges. A tour was made of the principal places of the city.

Youth Leader Re-elected

RACIAL CONSCIOUSNESS - 1939

ILLINOIS STATE-WIDE CONFERENCE OF NEGRO YOUTH



Only World
MISS PAULINE REDMOND, of Chicago, who was unanimously reelected as chairman of The Illinois State-Wide Conference of Negro Youth in its 4th annual session here last weekend. Miss Redmond is one of the most brilliant young women that Illinois has to boast of irrespective of race. She has served as chairman of

this organization since it was founded four years ago and the service she has given to the youth of the state can not be estimated in cash value. She chalks up as one of the wisest leaders among youth that our country has thus far produced. Mr. Granville Gaddie of Danville was reelected 1st vice-president.

RACIAL CONSCIOUSNESS- 1939

Jackson, Miss., News

October 5, 1939

NEGRO GROUP ASKS BETTER OPPORTUNITIES

The Mississippi State Committee of 100, negro leadership organization founded 20 years ago, passed six resolutions at their meeting here designed to adjust major problems facing their race, according to J. E. Johnson, of the Prentiss Institute, chairman.

The negro organization, which was founded with the help of Isaiah T. Montgomery, founder of Mound Bayou, discussed requisites of good citizenship, the negroes share of WPA, NYA and other Federal relief agencies, the care of negro delinquents, and professional opportunities for negroes in the state.

The resolutions passed favorably a home for delinquent negro youths, registration and payment of poll tax, better school facilities for negroes, eight month school terms, better salaries for school teachers, better accommodations on common carriers and rest rooms for colored patrons, more equitable distribution of government aid funds. Disapproval was expressed of negroes being dragged into political campaigns by the press.

The committee was composed of R. A. Scott, president of Campbell College, Jackson; S. W. Miller, Jackson; R. C. Lee, Lexington; Clem Rhodes, Bay Springs; and Eugene P. Booze, Mound Bayou.

The committee stated: "The objectives herewith set forth are those which the Committee of 100, composed of the best members of our race, are striving in peaceful and fair means to obtain, realizing the development of any group responds to the progress of the great state of Mississippi.

"The law of nature stamps without appeal that the elevation of one group at the expense of another ultimately leads to the overthrow of both. We appeal to the heart, mind and conscience of the ruling class to adjust the inequalities stated above so that Mississippi may take her rightful place among the other states of the Union. We invoke the blessing of God on our endeavors and ask fair dealings from those who have authority over us."

MISSISSIPPI STATE COMMITTEE OF 100

The nominating committee elected the following officers for the next year: J. E. Johnson, Prentiss, chairman; R. A. Scott, Jackson, vice-chairman; R. O. Hubert, Jackson, executive secretary; R. C. Lee, Lexington, recording secretary; E. M. Hall Harris, Prentiss, corresponding secretary; Eugene P. Booze, Mound Bayou, treasurer; Rev. A. C. Greer, Jackson, chaplain; state organizers, F. O. Alexander of Jackson and Rev. John Falconer of Prentiss.

Nashville, Tenn. Banner

February 10, 1939

Negro Legislator To Speak

Rep. Arthur W. Mitchell of Illinois, only Negro Democrat ever elected to Congress, will speak at the Tennessee State Agricultural and Industrial College here Sunday night at 7:45 o'clock, climaxing the celebration at the school this week of Negro History Week, it was announced today by Charles Satchell Morris, II, professor of English at the college, who will preside at Sunday night's meeting and introduce the speaker.

Nashville, Tenn. Banner

February 11, 1939

Negro Congressman To Speak at A&I

Dr. Horace M. Bond, of Fisk University, will deliver an address at the Sunday School hour at A&I State College tomorrow morning at 9 o'clock.

The A&I Concert Singers will be heard at 7:45 o'clock tomorrow night when they appear on the program with Negro Congressman Arthur W. Mitchell (D., Ill.) who will speak on the topic "Negro History Week." The public is invited to attend and a section has been reserved for white people.

Sandersville, Ga., Progress

February 16, 1939

NEGRO HISTORY WEEK

Negro History Week was observed at the T. J. Elder High school in Sandersville, from February 6-10. During the week several local prominent speakers gave lectures during the chapel period, discussing the achievements of members of our race in various fields.

Thos. W. Brown ably lectured on "The Achievements of the Negro". He spoke of George W. Carver, Booker T. Washington, Richard Allen, Alonzo F. Herndon, Richard R. Wright, Joseph C. Price and many others. These are Negroes of genius as well as captains of industry.

Mrs. J. H. Reeves discusses "The Negro Achievement in Music". Such characters as Samuel Coleridge-Taylor, Roland Hayes, Harry T. Burleigh, Marion Anderson, Paul Roberson, Jas. Weldon Johnson, Duke Ellington and others were mentioned. Music and others were mentioned. Music was discussed as well as the men and women who are making the music, interpreting

it, and increasing its beauty.

Rev. J. R. Hurley discussed "The Negro in the Field of Science". Persons noteworthy of mentioning were: Geo. W. Carver, Dr. Chas. Turner, Julian Lewis, E. M. A. Chandler, Robert Pelum, and Dr. Daniel Williams. Dr. Williams was the first doctor to successfully perform an operation on the heart of a human being.

M. C. Smith made a talk on the "Life of Walter T. White and His Contributions to the Negro Race". We must remember this man as one who has worked on the prevention of lynchings and riots as well as investigating some. He is at present the secretary of the N. A. A. C. P.

Prof. A. B. Hill told of "The Negro in the Athletic World". Those mentioned were: John Henry Lewis, Henry Armstrong, Joe Louis, Tiger Flowers, Jack Johnson, Tolan, Owens, Metcalfe, Ben Stevenson, Simmons, Satchell Paige, and several others. The Negro is steadily gaining prominence in this field.

Mrs. J. B. Jordan brought a very vivid picture to the minds of the students of what it means to have others interested in us, to extent of giving us schools, libraries, etc. Her subject was: "The Contributions of Mr. Rosenwald to Negroes". He is one benefactor we should never forget, for he shared his riches that the Negro might become a better member of his race through education and through knowledge.

High school students took notes during these discussions and found that they must work gradually toward the end of giving as much attention to the study of the Negro as they do to the study of the Greek, the Roman, and the Teuton.

Lumberton, N. C. Robesonian

March 6, 1939

Negro History Week Observed

To the Editor of The Robesonian:

Negro History week began with a meeting of the committee of three schools, Providence, Beauty Spot and Mt. Pleasant, contacting the board of education with a petition to bring the three schools together and standardize an elementary school in this district.

The children had been asked to contact older members of the race and bring in all the information and facts concerning the days of slavery and actual happenings that had not been recorded in their histories we were using.

Reports were made by Jane McNair and Robert Ellis of the 5th grade class, James L. Smith and Christine McKinnon of the 6th grade class, and Thomas McNair of the 7th grade. Through this information it was pointed out that character was built on understanding and service during those days even as it is now.

It was found that a negro nurse risked her life to rescue a white baby from the burning home of her master during Sherman's raid of the city of Fayetteville.

On another occasion a negro was concealed, and protected from mob violence by a white friend.

Another incident recorded where the Dred Scott decision was being enforced on a negro and his property was saved by the intercession of a white friend. In some sections negroes have remained on the same soil for three generations. This information was correlated with the lives of out-standing negroes and made into booklets by the children.

The lives of Frederick Douglas, Booker T. Washington, Sojourner Truth, C. C. Spaulding and Mary McLeod Bethune were studied and discussed.

While we fully realize that all of us are not super-men and women we know that all races must have their ideals to develop a worthwhile citizenship, and the standards of these people were attained through service rendered.

The children are being trained to render voluntary service where and whenever it is needed.

Care for the classrooms and yards is given over to those who are called our homemakers.

The care of the smaller children is placed in the hands of our civic workers. Of course we keep a watch over all children and a record of those who are actually putting these ideals into practice by using each opportunity to render service where ever it is needed. We want that they should learn by actual contact that each child in our school can be of help to some one else. And in so doing we are only following the steps of the Christ the first Great Teacher.

Would you a scholar attempt to study his habits, nature, speech; Make him tell you all he can; From this knowledge form your plan. Begin with that which he does know: Tell him little and tell him that slowly. Use words that he will know and feel; Review, call back, draw out at will. Consult his tastes: help him climb, keep him working all the time.

Be firm, be gentle, love is strong, Look to Jesus you will not go wrong.

BESSIE MCNAIR, Principal.

State Negro History Fund Passes \$100

Oklahoma's contribution to the National Negro History Week Fund passed the \$100 mark late last week when contributions arrived from Miss Willa Green, supervisor of Creek County separate schools and Mr. J. N. Curtis, principal, Lincoln School, Berwyn, making a total of \$107.88 to date.

Persons and schools contributing to the fund are: Mrs. Emma E. Akin (white), Drumright, \$3; Mrs. Mattie B. Kenyon, Oklahoma County Schools, \$3; Miss Willa Green, Creek County separate schools, \$8.30; Mr. J. N. Curtis, Lincoln

School, Berwyn, \$5.31.

The complete list of donors to the Negro History Week Fund in Oklahoma follows:

J. W. Sanford, president Langston University \$25; Mr. William Johnson, Oklahoma City \$1; Roscoe Dunfee, editor, Black Dispatch, \$10; Douglass High School, Wewoka, Prof. F. D. Moore, principal, \$10.37; St. Paul Baptist Church, Wewoka, \$1.51; Booker T. Washington High School, El Reno, Prof. L. R. Kirkpatrick, \$4.40; Vernon High School, Vernon, Prof. G. M. Tuggie, principal, \$5.13; Douglass High School, Oklahoma City, Prof. C. O. Rogers, principal, \$4.76; David N. Julek teacher, adult classes, Muskogee, \$1; Prof. J. J. Hanna, Muldrow, \$3; Mrs. Jennie Hill, Harrison School, Smithville, \$3; Harrison School, Smithville, (for Journal), \$1; Prof. D. Adolph Williams, Lincoln School, Nowata, \$5; Prof. R. Goodwin Parrish, Lincoln School, Chickasha, \$5; Prof. W. E. Anderson, Dunbar School, Okmulgee, \$5; Prof. H. W. McNamee, Dewey, \$5; Mrs. Emma E. Akin, Drumright, \$3; Mrs. Mattie B. Kenyon, Oklahoma County Schools, \$3; Miss Willa Green, Creek County Separate Schools, \$8.30; Mr. J. N. Curtis, Lincoln Separate School, Berwyn, \$1.

Negro History Week

Beginning Feb. 11th

During the last twenty-five years the Association for the Study of Negro Life and History has published "The Journal of Negro History," a scientific review, and as

Start now in time to bring before many as twenty-six monographs the public a true demonstration of dealing with most of the social, economic, and political problems with which this race has proved to be the authentic respect to this race. In 1926 the story of mankind. Give the topic Association inaugurated Negro History Week. This is the fifteenth celebration. In 1937 the Association began the publication of another magazine, "The Negro History Bulletin," which is intended to tell the whole truth and nothing but the whole truth in the public schools. This publication is now in its third year with a circulation of more than six thousand. Let the world know that neither in Divine Providence nor in nature is there any standing citizens of both races in evidence to support the propaganda of this country. The national officers are Mrs. Mary McLeod Bethune, of Bethune-Cookman college, president, and Attorney Louis R. Mehl-er, of United States Department of Justice, secretary-treasurer. To make the duty of the hour together with these serve fourteen plain we may express the thought members of the Executive Council, in more detail. Organize your community through committees for the celebration of Negro History Week. Appeal to your board of education for the adoption of textbooks of Negro history and literature for courses in the schools in order that students may learn as much about Negroes as they do about other people. Interest your library and school in securing a shelf of scientific works on the Negro and pictures of distinguished men of the race. Set aside one day of the week as a Book and Picture Fund Day when all will be called upon to assist in raising money to buy books and pictures for this purpose. Urge everyone to write the Association for the Study of Negro Life and History all he knows about the local or national history of the Negro and send it any important documents bearing on the record of this race. Let us dig up the past of the Negro which has been buried under the heavy load of propaganda.

This work is sponsored by outstanding citizens of both races in evidence to support the propaganda of this country. The national officers are Mrs. Mary McLeod Bethune, of Bethune-Cookman college, president, and Attorney Louis R. Mehl-er, of United States Department of Justice, secretary-treasurer. To make the duty of the hour together with these serve fourteen plain we may express the thought members of the Executive Council, in more detail. Organize your community through committees for the celebration of Negro History Week. Appeal to your board of education for the adoption of textbooks of Negro history and literature for courses in the schools in order that students may learn as much about Negroes as they do about other people. Interest your library and school in securing a shelf of scientific works on the Negro and pictures of distinguished men of the race. Set aside one day of the week as a Book and Picture Fund Day when all will be called upon to assist in raising money to buy books and pictures for this purpose. Urge everyone to write the Association for the Study of Negro Life and History all he knows about the local or national history of the Negro and send it any important documents bearing on the record of this race. Let us dig up the past of the Negro which has been buried under the heavy load of propaganda.

Posters and other literature bearing upon the celebration may be obtained free of charge. For further information address C. G. Woodson, 1538 Ninth street, N. W. Washington, D. C.

C. G. WOODSON.

The celebration of Negro History Week is sponsored by the Association for the Study of Negro Life and History which was founded by Carter G. Woodson in Chicago on September 9, 1915. He is still the executive of this organization. The purposes of the Association are to collect sociological and historical data, to publish books on Negro life and history, to promote the study of the Negro through clubs and schools, and to bring about harmony between the races by interpreting the one to the other.

Teachers, Civic Leaders Urged To Co-operate

The annual celebration of Negro History Week, which is sponsored by the Association for the Study of Negro Life and History, founded by Carter G. Woodson, will begin February 11, 1940, it was announced this week.

This celebration calls for a "true P. Southall, dean of Florida Agricultural and Mechanical College; scientifically written has proved to and Dr. W. R. Banks, head of the authentic story of mankind," Prairie View State College in Mr. Woodson said. Texas.

"Civic leaders, teachers and all Posters and other literature bearing race-conscious individuals are adding upon the celebration may be used to give the topic careful obtained free of charge. For study and cooperate in bringing to further information address C. G. Woodson, 1538 Ninth Street, Northwest, Washington, D. C. the public the 'truth which has been buried under the blanket of propaganda.'

During the past twenty-five years the association has published "The Journal of Negro History," a scientific review dealing with the social, economic and political problems of the Negro History Week was inaugurated in 1926.

This work is sponsored by outstanding citizens of both races in this country.

The national officers are: Mrs. Mary McLeod Bethune, of Bethune-Cookman College, president, and Louis R. Mehlinger, of United States Department of Justice, secretary-treasurer.

Together with these serve fourteen members of the executive council consisting of the following: Dr. Charles H. Wesley, dean of the graduate school at Howard University; Roscoe Dunjee, an editor of Oklahoma City; Dr. John M. Gandy, president of Virginia State College; Mrs. Lucy Harth Smith, principal of the Booker T. Washington School of Lexington, Ky.; Prof. Evarts B. Greene, of Columbia University; Prof. A. M. Schlesinger, of Harvard University; Dr. Joseph J. Rhoads, president of Bishop College;

Dr. John C. Bruce, supervising principal of the Washington Public Schools; A. L. Jackson, Chicago business man; Bishop R. A. Carter, of the Colored Methodist Episcopal Church; Dr. A. A. Taylor, dean of Fisk University; Dr. H. Council Trenholm, of State Teachers College in Alabama; Prof. E.

RACIAL CONSCIOUSNESS- 1939

NEGRO HISTORY WEEK

Winston-Salem, N. C. Sentinel
February 6, 1939

Negro History Week Opens At Teachers College Here

Negro History Week observance opened at the Winston-Salem Teachers College this morning, it was announced. This period of observance began February 5 and will continue through February 12. The Phi Eta Social Science Honor Society will sponsor programs at the local college, to be held Wednesday and Friday evening of this week.

Today at 11:30 a.m., Dr. J. S. Blaine, pastor of Hanes Memorial C. M. E. Church, delivered a lecture before the student body. Mrs. Vivian King Bright, soprano, sang Mrs. Martha Spencer Atkins, wife of the president of the college served as accompanist for Mrs. Bright.

A radio broadcast will be the feature Wednesday at 7:30 p.m. The broadcast will feature the college a capella choir and male octet in a half hour program of music of Negro composers and Negro arrangers. The musical organizations are directed by Noah F. Ryder, well-known Negro composer and director.

Tuscaloosa, Ala., News
February 5, 1939

Negro History Week Observed

Programs To Be Held Daily In Auditorium At Industrial High

The Industrial High School will begin observance of Negro History Week tomorrow, conducting exercises daily at noon in the school auditorium. Addresses will be made by outstanding negroes of this community. Work of students in connection with the week's observance will be exhibited. Daily programs will be built around subjects of vital interest to negroes.

Speakers and their subjects will include: Monday, "The Negro In Business," by Professor James O'Rourke, and "The Negro In Scientific Agriculture," by Prof. C. E. Trout; music by Prof. Flettie Suttle;

Tuesday, "The Negro in the History of America," by Dr. Theodore R. Spiegner, and "The Negro in Athletics," by Prof. B. C. Jacobs;

Wednesday, "The Negro in Industry," by Supervisor Mattie Busch, and "The Negro in Religion," by Dr. D. F. Martinez;

Thursday, "The Negro in Music and Art," by Prof. Alfreda Cribbs. Friday's program will feature a discussion of the negro in Tuscaloosa.

A display of magazines and periodicals will be presented in connection with the week's celebration. Subscriptions to these magazines were given by the following negro organizations, the Paramount Social Club, the Mountain Snow Club, Palace of Pleasure, and Vagabond Social Club.

The Industrial High School Class of 1938 gave 22 books of fiction to the library. Raleigh, N. C., News & Observer
February 5, 1939

LIBRARY TO OBSERVE NEGRO HISTORY WEEK

In recognition of Negro History Week beginning Monday, the Richard B. Harrison Library will place on exhibition rare and out-of-print editions of works of Frederick Douglas, Paul Lawrence Dunbar, and William Stanley Braithwaite, make available a special file of Negro newspapers begun in 1935 and a collection of 650 volumes written by Negroes or discussing Negro life.

Attempting to supplement the Negro books now available the Library has issued a request that persons who have such books and are not using them may provide for a greater use of these rare and sometimes out of print editions by allowing the Richard B. Harrison Library to place them on its shelves and at the disposal of the public.

Among the rare books on display at the library are: Dunbar's Candle Lightin' Time, The Love of Laundry and The Uncalled; Braithwaite's Lyrics of Life and Love, and very early editions of Frederick Douglas' autobiography, including one published in 1845.

Chattanooga, Tenn., Daily Times
February 8, 1939

PUPILS HERE OBSERVE NEGRO HISTORY WEEK

National Negro History week is being observed this week by a series of addresses at the assembly hour for students in Howard High school.

Monday the student body heard Dr. W. B. Davis, chairman of the colored Boy Scout movement in this section, discuss, "The Product of Today, the Result of All His History."

Yesterday Attorney Boyd Hargraves was the principal speaker, declaring that "students should accept only the right and stable things that are placed before them today, and follow them through."

Tomorrow "The History of Journalism Among Negroes" will be the subject discussed by Jasper T. Duncan, local newsman, and Friday, Dr. Bert W. Doyle, of Fisk university, Nashville, has been invited to speak according to Prof. William J. Davenport, principal.

National Negro History week is being observed by Negro schools and colleges throughout the country, this week as a means of bringing before young students bits of history of their race that are not recorded in the textbooks included in their regular curricula.

Newport News, Va. Press
February 12, 1939

National Negro History Week Will Be Commemorated

National Negro history week will be observed at 11 this morning at the Queen Street Baptist church, Negro, with a special service.

Margaret Austin will give a short talk on "The Negro: Past and Present." She will be assisted by Ellen Lively and Roberta Russell who will illustrate by songs some of the features of Negro history.

Other features of the program will be a sermon by the pastor, Rev. George S. Russell on "The Great Paradox," a solo by Gladys Smith and Negro spirituals by the church choir.

At the meeting of the B. Y. P. U. at 6 tonight, the program will consist of Negro spirituals and recitations.

Winston-Salem, N. C., Sentinel
February 10, 1939

History Week Is Observed

Three Gray-Y clubs of the Patterson avenue branch of the Y. M. C. A. observed Negro History Week with special programs at their regular meetings. The programs came as a part of the regular weekly programs of the club groups.

The Joe Louis Gray-Y Club in a "bean feed" conducted at the Kimberley Park School listened to talks by Douglas Westfield, Jason Caldwell and Frank Wilson. W. Roscoe Anderson Jr., the president, presided at the meeting, and Clarence Hairston acted as secretary. The Joe Louis Club is sponsored by Reginald Hayes and Belvedere Cook.

The Fourteenth Street Gray-Y Club conducted its program with E. Murray, the president, presiding. Talks on Negro history were given by William Hawkins, Henry Johnson, O'Neal Peyton and Ernest Murray. J. D. Ashley is sponsor of the club.

The Eddie Tolan Gray-Y Club presented its program before the student body of the Columbian Heights Elementary School in which they portrayed various Negro poets. Robert Connor and Leonard Donovan portrayed the late James Weldon Johnson; Marion Irvin, Claud Kay and Cleveland Thomas, Alexander Rogers.

Knoxville, Tenn., Journal
February 9, 1939

Austin 1p Observe Negro History Week

Negro history week will be observed at Austin High school today with a special program at 10:15 a. m. G. R. Davis, principal, said last night. The public is invited to the program.

Lives of Harriet Tubman and Booker T. Washington, well-known in Negro history, will be outlined, and members of the history department will present a Negro historical play.

A moving picture of the Tuskegee Institute and life of the Negro farmer will be shown, and music of the Tuskegee choir will be played.

Greenville, S. C., News
February 10, 1939

Negro History Week To Be Marked On Air

Gertrude Gibson will give a dramatic reading in honor of the late James Weldon Johnson, negro writer, during a broadcast over WFBC at 3 p. m. today to mark American Negro History week.

The program will be presented under auspices of the Phillis Wheatley center.

De Funiak Springs, Fla., Breeze
February 9, 1939

NEGRO ORATORICAL CONTEST.

February 5-12, 1939, is observed as Negro History Week. In observance of this week we are having a county-wide oratorical (speaking) contest at St. Joseph A. M. E. church, on Friday night, February 10, 1939, at 7:30 o'clock. Speakers from each school will deliver Lincoln's Gettysburg Address. The public is invited. No admission charge.—Lucille V. Davis

Jeanes Teacher
Spartanburg, S. C., Herald
February 10, 1939

NEGRO PROGRAM
National negro history week will be celebrated here from 5:30 to 6:30 o'clock this evening with a program at the WPA negro business school on North Church street. The program, sponsored by the school under the direction of Carrie Nell Hamilton, will list outstanding achievements of negroes in Spartanburg and other sections of the nation.

Maryville, Tenn., Times
February 12, 1939

NATIONAL NEGRO HISTORY WEEK

Hale High School had a special program observing National Negro History Week every morning the past week.

Several of the High school pupils have entered an essay contest sponsored by the Young Men's Civic League on the Significance of National Negro History Week.

Celebrate Negro History Week With Pageant

Charlotte, N. C., Post
February 18, 1939

"The Negro in History," a pageant depicting the highlights of the history of the Negro, will be presented under the direction of Mrs. S. Joe Brown at St. Paul church Tuesday night, February 14, at 8:00 o'clock.

The pageant is a part of the celebration of Interracial Week, which begins Sunday, February 12th, and will include all of the important events of the Negro people, both white and colored, having a definite influence upon Negro history from the discovery of America down to modern times.

Both Races Take Part

White participants on the program are Mrs. A. D. George, president of the Women's Interdenominational Missionary Council; Mrs. Frederick Weertz wife of the Rev. Weertz of St. John Lutheran church; Mrs. H. S. Hollingsworth, chairman of the Des Moines Interracial Commission; Mr. T. J. Malateste, manager of the radio department of the Register and Tribune; Mrs. Caroline Sulmonette, wife of the Rev. Sulmonette of the Italian Presbyterian church, and Mrs. Edwin Schenk.

Proceeds from this affair will go to the benefit of the following organizations: National Association of the Colored Women, Central Association of Colored Women, Women's International Missionary association of Des Moines, and the National Race Relations department of the Federal Council of Churches in New York City.

Black Americans Have Held Vital Role In Our History

Most Text Books Authors Choose To Omit Facts

"Negro History Week" is being observed throughout America this week. It is intended to cause more respect by members of the group and respect from others who know little or nothing about the history of the group. Schools, churches and other institutions of uplift are sponsoring special programs in various cities of the nation. The results of such observations through the years have been surprising.

Negro Americans have played vital roles in all the history of America, though the average textbook usually omits any reference to the facts.

Negroes were with Columbus on his voyages of discovery, with Balboa when he reached the Pacific, with Cortez in Mexico, and with the explorers of Guatemala, Chile, Peru, and Venezuela. The territory now forming New Mexico and Arizona was first explored by a party led by Estavanica, a Negro. In our own day, Matt Henson, a Negro, is the only civilized American who ever set foot on the North Pole, having been the trusted companion of the late Commodore Perry in all his eight polar expeditions.

The contribution of the Negro to the agricultural South, since the slaves were introduced in 1619, has been of great consequence.

Since the Civil War, the Negro's business development has been remarkable. Sixty years ago members of the race owned but two thousand business enterprises, none of them of great magnitude. Today they own thirty thousand businesses. These include forty-four insurance companies with \$300,000,000

of insurance in force, and twenty-three well-established banks. They are all financed, managed, and supported exclusively by Negroes. The group now owns 669,000 homes and has an aggregate wealth estimated at two billion dollars.

The Negro has a record of invention, also. Norbert Rillieux, Louisiana Negro, invented the vacuum pan which revolutionized the sugar refining, and J. E. Matzeliger devised the shoe-lasting machine which is now in universal use. Benjamin Banneker, astronomer and mathematician, made the first clock produced in America. Elijah McCoy, of Detroit, has taken out more than fifty patents. The universally-used lubricating cup for machinery is one of his inventions. Altogether thousands of patents have been issued to colored inventors.

In the field of literature and art, there have been many Negro poets and hundreds of volumes of their verse published. Negro music—the spirituals, ragtime, jazz and 'swing'—is generally credited with being America's only unique contribution in this field. Several painters are of world renown.

In devotion to the flag, the Negro has never been found wanting, from the Boston Massacre in 1770 through the late World War.

In education the Negro's progress has been phenomenal. Ninety per cent illiterate in 1865, the Negroes in America are now only sixteen per cent illiterate. More than twenty thousand members of the race have graduated from college, many of them with honor. Eager for education and heroic struggle to attain it have been among the finest characteristics of the race.

The religious history of the Negro is an amazing story in itself. Beginning in 1885 with only seven hundred churches of their own they now have 42,000 churches with 5,200,000 members, and 36,000 Sunday Schools enrolling 2,000,000 pupils.

Their church property is valued at more than two hundred million dollars.

All in all, according to the best authorities, the Negro has made more progress in an equal length of time than any other racial group in history.

Greenville, S. C. News
February 11, 1939

PROGRAM SLATED FOR NEGRO UNIT

Group To Meet After Program To Complete Negro Youth Council

The last in a series of programs in observance of negro history week will be held at Phillis Wheatley center tomorrow afternoon at 4 o'clock.

The program will be as follows: Music, Sterling girls' glee club; original poem, Florence Lykes; solo, Doris Avery; reading, Gertrude Gibson; short talk, Benjamin Bryant; solo, Ethel Demmons; history of "Lift Every Voice and Sing," R. O. Johnson; a tribute to Abraham Lincoln, R. L. Hickson.

After the program, a group of young people who are interested in the youth council will meet at the home of R. O. Johnson at 500 University ridge to complete the organization of the council.

Durham, N. C. Sun
February 6, 1939

History Week

The Durham Negro library this week is participating in Negro history week. Books and magazines by and about Negroes, a feature of the observance, were selected from the special shelf of material being collected by the library. The annual observance of Negro library week was begun in 1926 when the Association for Study of Negro Life decided to set aside some occasion for public exercises inviting attention to the achievements of members of the colored race.

Black Americans Have Held Vital Role In Our History

Most Text Books

Authors Choose

To Omit Facts

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Since the Civil War, the Negro's business development has been remarkable. Sixty years ago members of the race owned but two thousand business enterprises, none of them of great magnitude. Today they own thirty thousand businesses. These include forty-four insurance companies with \$300,000,000 of insurance in force, and twenty-three well-established banks. They are all financed, managed, and supported exclusively by Negroes. The group now owns 669,000 homes and has an aggregate wealth esti-

mated at two billion dollars.

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All in all, according to the best authorities, the Negro has made more progress in an equal length of time than any other racial group in history.

Negro History Week

Every Negro should give some observance and study to Negro History week. It is a shame that a race of people 12 million strong know such little about their origin, existence and progress. A study of Negro history will help us to become familiar with our every-day problems in the industrial, economical and social world and at the same time acquaint our white brothers with their black brothers who must work here side by side with them. Millions of white people live in America and die, and never know that the Negro race has made any contribution to civilization. Also many members of our race group are ignorant of their own contribution. In our schools, in our pulpits, our businesses, and all of our social institutions

the idea of white supremacy dominates and our children grow up in white America not aware of their own abilities and possibilities as human beings.

Let us stress Negro history week!

Negro History Had Beginning

Negro History Week, to be observed throughout the country for the week beginning Sunday, Feb. 5, had its beginning in 1926 when the Association for the Study of Negro Life and History under the direction of its founder, Dr. Carter G. Woodson, decided to set aside some special occasion for public exercises inviting special attention to the achievements of the Negro.

The Association for the Study of Negro Life and History had been organized 11 years before, in 1915. In 1916, the association started publishing the Journal of Negro History, a quarterly periodical which is still being published regularly.

The association established, in 1927, an extension division to impart information by public lectures. Instruction in Negro life and history is provided through the mails by the home study department of the association.

The association has branches in several key cities and the organization is anxious to establish others where interest is sufficient to keep them alive.

The purposes of a branch are:

- (1) to save the records of the Negro and send them to the central office in Washington where they are being assorted and classified and kept under fire-proof protection to be used by investigators from all parts of the world;
- (2) to write the life histories of the "near great" but useful Negroes of whom editors and authors take no account;
- (3) to promote the actual study of the Negro in a club or class proceeding according to a definite outline and under the supervision of the director of the association; and
- (4) to secure the cooperation of a number of persons who will learn to tell intelligently to children in schools and churches interesting stories of distinguished Negroes who have achieved things worth while as promoters of business, professional men, teachers and ministers.

At least ten persons are required before a branch of the association can be permanently organized. Each of these persons must pay an active membership fee of \$3, fifty cents of which is kept by the local office to defray expenses, \$2.50 is forwarded to the national office in Washington. This fee entitles a member to the Journal of Negro Life and History for a year.

Junior societies are now or-

ganized in connection with the local branches in an effort to root the work of the association more deeply in the minds of young people.

In various communities all over the country, the association has secured the cooperation of literary, and religious societies in the development of its program.

Story Of Conquest

This week American Negroes are surveying their past. It is "Negro History Week." Its purpose is to develop a balanced view of what has gone before, what has been achieved by the Negro, in order that his onward progress may be stimulated.

A basic self-respect, a decent pride and a growing tradition of achievement are essential to the vigorous progress of any people. It is to further the development of these attributes that the emphasis and effort of this special period are directed.

There is much in the past of the American Negro that is tragic and discouraging. But even an elementary knowledge of that past brings a positively thrilling awareness of a magnificent human progress despite great difficulties.

In the nature of things the sorrowful and handicapping aspects of the years that are gone have received main emphasis and greater stress. Through persistent and praiseworthy efforts, however, a better balance now is being attained by the collection and the dissemination of innumerable great facts of triumph and growth; by the increasing recognition of great realities of conquest and development.

R. B. Eleazer, long a devoted and creative contributor to the advancement of opportunity for Negroes as the educational director of the Commission on Interracial Cooperation, has written in connection with the purposes of this week an impressive resume of the large part the Negro has played in American history, in the upbuilding of this country, in the service of the white race and in his own remarkable development.

This survey recalls that the Negro is associated with the earliest explorations on this continent, that he was with "Columbus on his voyages of discovery, with Balboa when he reached the Pacific, with Cortez in Mexico and with the explorers of Guatemala, Chile, Peru and Vene-

zuela." The story of Matt Henson, the trusted companion of the late Com. Peary in all his polar expeditions, is recalled.

In the South, of course, we are especially aware of the fact that the Negro has done a major part of the agricultural work of the nation. Even in slave days and increasingly in the present the Negro has performed much of the country's skilled mechanical work.

Negroes now own and operate 30,000 businesses.

They have 669,000 homes of their own and an aggregate wealth estimated at \$2,000,000,000.

In invention and research they have a proud record.

In literature and art and music they have made some of the most distinctive and valuable contributions to the development of American culture.

In patriotism and valor theirs is a story of high loyalty and exceptional courage in every American war.

In 1865, 90 per cent of American Negroes were illiterate. Now that percentage has been cut down to 16. The whole story of their struggle and sacrifice in quest of education is superb.

There comes to our mind in this connection our own knowledge of the labor, the love, the tenacity and the final triumph of one resolute mother in making it possible for her two daughters to complete their excellent education. No task was too hard, no discouragement too great, to break down her resolution. Long hours of toil, by day and by night, long years of personal denial, went into that mother's immeasurable contribution to her children, to her race, to her country. It is not simply her own children—now grown—to whom her devotion and labor go. Now, we happen to know, she is striving mightily to be enabled to make further sacrifices for a handicapped child of others not even related to her. There are innumerable stories like this.

Negroes now have 42,000 churches with 5,200,000 members and 36,000 Sunday schools with 2,000,000 pupils.

The history of this indomitable progress is one of the supremely reassuring chapters in all the saga of human evolution. Its accomplishment amid inevitably difficult interracial relations and the gradual improvement and constantly growing enlightenment in those relations tell of a past in which both black and white Americans can take high and honorable pride and point to a future of continuing progress.

Spartanburg S. C. Herald
February 9, 1939

NEGROES ARRANGE HISTORY PROGRAM

**Achievements of Race Here,
in State and Nation to
Be Listed Friday**

A program will be given Friday afternoon from 5:30 until 6:30 o'clock at the WPA negro business school celebrating national negro history week.

Speakers will list outstanding achievements of negroes in Spartanburg, negroes in the nation's history and negro schools and churches in the community and their work. A musical program of negro spirituals also will be given.

The complete program follows:

Opening, spiritual, invocation; "The Negroes in the Nation's History", Stacy Whitmire; listing the outstanding negroes in your community, Grace Walker; listing negro businesses in your community John W. Brewton, Maudell E. Craver; visiting outstanding negro business in your community, Carrie Nell Sims; spirituals, student group; listing colleges in the state, Anna Campbell Wheeler; listing high schools in the state, Rosebud Embury; spiritual, Sarah Wheeler; listing churches in your community Sadie Lee Davis, Carolyn Wilson; summary findings of the week, Charlie Mae Campbell; readings, Bernice McConnell, Bertha Lee Rivers, Addie Bessear McWhirter; summary findings of the WPA negro business college, Spartanburg, Georgia Christine Talley; negro achievements, Rev. B. J. Leggon; spiritual.

Washington, D. C. Post
February 6, 1939

Colored Groups Celebrate History

Negro History Week will be celebrated, beginning today, by various colored organizations. Dr. Charles H. Wesley, head of the graduate school of Howard University, will be the principal speaker tonight at a meeting in the Birney School, sponsored by the Birney Community Center, the Hillsdale and Barry Farms Civic Associations, and the Frederic Douglass Peace Circle. The Garfield Community Center, the Garfield Civic Association and the Garfield Home and School Association will join Wednesday night in a celebration of the progress of the group since emancipation, at which Charles M. Thomas, president of the Federation of Civic Associations, will be the principal speaker.

BIRMINGHAM ALA. NEWS
FEB. 7, 1939

NEGRO HISTORY STUDY PRAISED

**Course Lauded In Address By
Booker T. Washington, Jr.,
At School Here**

National Negro History Week was inaugurated at Industrial High School today with an address by Booker T. Washington, Jr., son of the founder and first president of Tuskegee Institute, in which he gave high praise to the Birmingham Board of Education for its adoption of Negro history as a course of study.

Observing that many of the white schools here are teaching such courses, Washington expressed regret that more boards of education have not introduced these courses. He paid tribute to A. H. Parker, principal of Industrial High School, and to the faculty and student body for their "fine educational system and team work."

Washington referred to two books on the Negro being studied in local schools, "Up From Slavery," by his father, and a text book on Negro history by Dr. Carter G. Woodson.

Contributions by Negroes in the building of this country and the part they are taking in modern life were stressed by the speaker. Besides those who have helped clear forests, grow forests and build the highways and railroads, he referred to outstanding figures in the fields of literature, science, sports, art and music.

"It is most fitting," he said, "that Negro History Week be observed every year because its purpose is noble and most helpful in the effort to establish higher appreciation of what the Negro is trying to contribute to American history."

**Role of Race's
Press Cited
To Students**
Journal and Guide
**Guide Editor Is
History Week
Speaker at Shaw**

RALEIGH, N. C.—In an address featuring the fiscal event of the Shaw University Negro History Week, P. B. Young, editor of the Journal and Guide, outlined the development of the Negro newspaper, Friday, and held up for four hundred Shaw students the Negro newspaper of the present as an organ with the main purpose of keeping open the doors of opportunity for an "underprivileged and disadvantaged Negro race."

Mr. Young's address and a Negro music program supervised by Miss Dorcas Boddie, newly appointed director of music at Shaw, concluded the university's celebration of Negro History Week. Professor William H. Houston, Jr., Dean Foster P. Payne, and Miss Marguerite Frierson had key roles in other programs of the week.

Mr. Young, on whom Shaw conferred the LL. D. degree in 1935, declared that Negro papers have since their beginning in 1828 been motivated by the desire "to advance the cause of the Negro religiously, economically and sociologically and to place before a reading public which has reached the number of four million persons, the essential facts concerning Negro life."

ROLE OF NEGRO PRESS

"In all due fairness," the journalist continued "to the American daily press it appears not incorrect to say that if one regarded the Negro from the viewpoint of a great portion of the news appearing in the daily press one would get the impression that the Negro is an inveterate criminal or a confirmed and complete comic strip. It is our purpose to let 1,000,000 copies of more than three hundred Negro papers to tell the other side of the story as well as that so emphasized in other papers."

Miss Bodie, Miss Mildred Simons, and the university octette rendered musical numbers. Miss Mary Long was accompanist.

The celebration was planned by the university Negro History Club under the supervision of Professor Benjamin Quarles.

STUDENT POLL

A business man and an educator headed a list of the ten most outstanding contemporary Negroes in America, selected by university students in the Students' Negro Congress during the celebration.

The congress selected C. C. Spaulding, president of the North Carolina Mutual Insurance Company; Mordecai Johnson, president, Howard University; Ernest Just, biologist; Arthur Mitchell, congressman; George W. Carver, chemist; W. E. B. DuBois, writer; Walter White, of the N. A. A. C.

P.; Carter Woodson, historian; Judge William Hastie; and Lawrence Oxley of the United States Labor Department.

The congress later will also select ten of the most prominent women.

The committee selecting the ten outstanding men included Dudley Rucker, Washington, D. C.; Ulysses Banks, Washington, D. C.; Spencer Durant, Wilmington, George Brickhouse, Philadelphia, Pa.; and Vincent Tibbs, New York City.

Negro History Week

THE ORIGINATORS OF NEGRO HISTORY WEEK, observed at this very time throughout the nation by members of the Negro Racial Group and their friends, offer an excellent opportunity for the race to stock and adopt dependability, honesty and cooperation in laudable projects as offered by its forbears.

Negroes think less of their worthwhile ancestry than any other racial group in the world. It is little wonder that the charged lack of progress, and evident retrogression of the race along the lines of business, education and religion, win such prompt verification when it is known that the remarkable work of Booker T. Washington, Frederick Douglass and many other effective leaders of the past, appears so vague in the minds and estimation of the present day generation.

Mere formality in observing "Negro History Week" will not suffice to bring the racial group on a plane with progressive peoples of this day and time. If earnest and determined plans for correcting many evils that serve to impede the race's progress, as they exist within the ranks of the racial group, are put into execution in the most vigorous manner possible, such will offer ample justification for observing "Negro History Week".

Negro History Week Set for February 5-12

NEW YORK, Feb. 9 — (CNA)

An appeal to New York teachers and progressives of all races and creeds to observe Negro History Week Feb. 5 to 12 to "make known the true history of the Negro people" was issued here by Harcourt A. Tynes, chairman of the New York branch of the Association for the Study of Negro Life and History. Negro History Week will be observed on a nation-wide scale under the auspices of the Association for the Study of Negro Life and History, with national offices at 1538 Ninth street, N. W., Washington, D. C.

Tolerance Essential

In his appeal, Mr. Tynes warned of the developing race hatred propaganda by fascist agencies in this country and pointed out that "clear thinking and understanding of all America's people and their cultural heritage and contribution to the building of our land is essential to the preservation of our democracy."

Columbus Ga. Frontier-Sun
February 5, 1939

NEGRO HISTORY WEEK WILL BE OBSERVED

The week of February 5-12 will be observed as "Negro History Week" by negroes throughout the country, it is stated by Dr. William H. Spencer, Jr., who says: "The celebration of 'Negro History Week' which this year falls between February 5 and 12, is designed to acquaint black and white America with the role played by the black men in the development of world culture along with the members of other races.

"We ourselves have manifested a shocking indifference to our own past and contributions. This unpardonable indifference is not confined to the unlettered, even our highly educated men, our intellectuals have evinced heretofore little or no interest in our ancestral, cultural past. While the unlettered might be excused on grounds of ignorance, with an abundance of authoritative documents made available by the 'Association for the Study of Negro Life and History,' the educated black man who frowns on the historical facts of his own cultural heritage is either a fool or a de-

tractor of the race.

"The record of the black man must not be given casual consideration. The movement to acquaint America with our past must be given nation-wide impetus. We must work persistently toward the goal of offering the American children of both races the same opportunity to study the negro that they have to study all other peoples of the earth. We must ever emphasize the truth and popularize the truth in order to free men's minds from error and prejudice. In thus keeping before the public what the negro has thought and felt and attempted and accomplished the race will not become a negligible factor in the public mind."

Suffolk, Va., News-Herald
February 3, 1939

NEGRO HISTORY OBSERVANCE

The week February 6-13 will be observed in Booker T. Washington school with special study and research given to the progress and achievement of the American Negro in all its colorful history from 1492 to the present time. An attractive program is being arranged to entertain the public in the school auditorium Monday evening, February 13, at 8 o'clock. A special feature on this program recalls the anniversary of the birth of Abraham Lincoln, the Emancipator, and martyred president (Feb. 12) and Frederick Douglass the Negro slave and Abolitionist, (Feb. 14) combined with facts on Negro contributions to American progress.

Another interesting feature of educational merit for this occasion is a word building—spelling contest between rival pupils selected from all classes, 5-A through 11-B grades. Prizes are to be awarded the contestant producing the highest number of acceptable words correctly spelled, from the following letters: T H E A M E R I C A N N E G R O. Every patron and friend of the school should witness this unique effort to improve the ability to spell all words in common usage correctly. Parents especially are urged to be present to help make this Negro History Week program the success the annual observance deserves for racial uplift.

Charlotte, N. C. Observer
February 11, 1939

National Negro History Week.

To The Observer:
'Tis a truism that man's judgment is no better than his information. No one can think intelligently on a subject without being scientific-ly acquainted with its contents. This week (February 5-11) is National Negro History Week, and as such may unwittingly pass without your attention, this article aims to remind or acquaint you with the program.

The purpose of Negro History Week is to show the significant role that the negro played in the past so as to justify a, or his, place in the school curriculum along with other races. This spirit and effort is not to conclude at the expiration of this week, but is to continue throughout the year and years, so that more people will admire and respect the negro as a man because of his achievements and contributions to civilization in the past and present.

History is universal and affects all mankind. Yet, most school books omit the negro's achievements which make for misunderstanding, and is propaganda rather than the true teaching and understanding of history. With this statement quite a few will disagree and say, the negro is inferior and deserves no place in history along with his Caucasian relatives. Such a view is now an antiquated myth due to increased scientific knowledge. Most authoritative students on the subject hold that there was never a first man or woman, but that by the long succession of slowly modifying organic forms (in the evolutionary process,) non-humanity turned into humanity at only one particular time (Monogenetic Theory of man's origin,) and as a result of later dispersion and geographical isolations, the three major races (Caucasian, Mongolian, and Negro) came into existence. Consequently, no race is superior or inferior but is only different due to the difference of physical and social environments.

Another popular fallacy is that the negro has had no worthy part in history. Yet, in American History alone (not to mention his achievements abroad,) the negro has played an integral part. Negroes were among the explorers of America in the sixteenth century (—with Columbus as pilot of the Nina, with Balboa when he first saw the Pacific, with Menendez at the founding of St. Augustine.) Negroes were heroes of distinction at Bunker Hill, at the Battle of Long Island, at Port Bridge and Manmouth—too. Three thousand fought with Washington for the freedom of America. Likewise,

the negro was unforgetably loyal to the South during the Civil war and served the nation 200,000 strong on the Hindenburg line in France during the World war.

There are numerous fields of achievements that depict the integral part the negro played in American History; however the above will suffice for the present and justify the aim of the National Negro History Week.

Education, as we know, is the art of getting along together. Therefore, since the negro has practically no political or economic powers to depend upon, he is hoping that this quest for understanding will be realized through education. This can be, and should be done by the teaching in and out of schools, both white and negro, those things that will stimulate the negro to do his best, and prepare the white man to give him a man's chance.

In a bi-racial civilization this is a pertinent necessity for mutual understanding and the spirit of co-operation that will enable us all to work together as one for a more beneficial civilization.

S. WYCLIFFE GARLINGTON:
Salisbury.

Greensboro, N. C., News
February 11, 1939

DR. JACKSON TALKS AT A. AND T. COLLEGE

Advances of Negro Race Reviewed By Speaker.

Dr. W. C. Jackson, dean of administration, Woman's college, spoke to the students of A. and T. college yesterday in connection with the annual Negro History week program. Dr. Jackson, who served as professor of history at Woman's college 23 years, counseled the group to take a long look at the whole of history instead of any particular phase.

He reviewed the advances the group has made in the last 74 years. There are political and educational limitations that the negro smarts under, but one must remember, he said, that the Romans and Greeks chafed at various types of political inequality for a much longer period of time than the negro.

Portsmouth, Va. Star
February 5, 1939

SCHOOLS LEAD COLORED HISTORY WEEK PROGRAM

Birmingham, Ala., Age-Herald
February 10, 1939

By Lee F. Rodgers

Story Of Conquest

National Negro History Week will be appropriately observed here this week with programs and exercises planned by the local public schools. The meaning of the observance will be stressed in classrooms, and several public gatherings, with programs arranged for each section of the city. Negro achievements will be emphasized, and leading Negro historians of the past and present will be cited, a bulletin states.

The highlight of the week's observance downtown will be a specially arranged pageant that will be presented Thursday night in the Ebenezer Baptist Church under direction of David Buckle, Norcom High School teacher. He is said to have written the pageant, which is entitled, "A Spiritual Journey." Students of Norcom will play the various roles.

The Mt. Hermon School will be the scene Friday evening of a Negro history program, with the children of the school taking part. Friday will also see the presentation of a program in the Truxtun school auditorium, featuring a symposium, "Negro Enterprises." The Parent-Teacher Association of Brighton and Truxtun schools will direct this public meeting.

Friday night the teachers and students of Peabody School will offer exercises in Emanuel A. M. E. Church, with specially arranged features bearing on Negro history. The general public has been invited to attend these events and to take part in the week's observance.

Chattanooga, Tenn. News
February 8, 1939

Colored Students Hear History of Race

Jasper T. Duncan, local newsman, will be the guest speaker at the Howard High School Thursday in observance of National Negro History Week, and will speak on "The History of Journalism Among Negroes."

The series of lectures began Monday with a talk by Dr. W. B. Davis, chairman of the colored Boy Scouts in this section. His subject was "The Product of Today, the Result of All History."

Tuesday, Boyd Hargraves was the principal speaker.

The speaker Friday will be Dr. B. W. Doyle of Nashville's Fisk University.

National Negro History Week is being observed for the purpose of bringing before young people bits of history of their race that are not in their textbooks.

This week American Negroes are surveying their past. It is "Negro History Week." Its purpose is to develop a balanced view of what has gone before, what has been achieved by the Negro, in order that his onward progress may be stimulated.

A basic self-respect, a decent pride and a growing tradition of achievement are essential to the vigorous progress of any people. It is to further the development of these attributes that the emphasis and effort of this special period are directed.

There is much in the past of the American Negro that is tragic and discouraging. But even an elementary knowledge of that past brings a positively thrilling awareness of a magnificent human progress despite great difficulties.

In the nature of things the sorrowful and handicapping aspects of the years that are gone have received main emphasis and greater stress. Through persistent and praiseworthy efforts, however, a better balance now is being attained by the collection and the dissemination of innumerable great facts of triumph and growth; by the increasing recognition of great realities of conquest and development.

R. B. Eleazer, long a devoted and creative contributor to the advancement of opportunity for Negroes as the educational director of the Commission on Interracial Cooperation, has written in connection with the purposes of this week an impressive resume of the large part the Negro has played in American history, in the upbuilding of this country, in the service of the white race and in his own remarkable development.

This survey recalls that the Negro is associated with the earliest explorations on this continent, that he was with "Columbus on his voyages of discovery, with Balboa when he reached the Pacific, with Cortez in Mexico and with the explorers of Guatemala, Chile, Peru and Venezuela." The story of Matt Henson, the trusted companion of the late Com. Peary in all his polar expeditions, is recalled.

In the South, of course, we are especially aware of the fact that the

Negro has done a major part of the agricultural work of the nation. Even in slave days and increasingly in the present the Negro has performed much of the country's skilled mechanical work.

Negroes now own and operate 30,000 businesses.

They have 669,000 homes of their own and an aggregate wealth estimated at \$2,000,000,000.

In invention and research they have a proud record.

In literature and art and music they have made some of the most distinctive and valuable contributions to the development of American culture.

In patriotism and valor theirs is a story of high loyalty and exceptional courage in every American war.

In 1865, 90 per cent of American Negroes were illiterate. Now that percentage has been cut down to 16. The whole story of their struggle and sacrifice in quest of education is superb.

* * *

There comes to our mind in this connection our own knowledge of the labor, the love, the tenacity and the final triumph of one resolute mother in making it possible for her two daughters to complete their excellent education. No task was too hard, no discouragement too great, to break down her resolution. Long hours of toil, by day and by night, long years of personal denial, went into that mother's immeasurable contribution to her children, to her race, to her country. It is not simply her own children—now grown—to whom her devotion and labor go. Now, we happen to know, she is striving mightily to be enabled to make further sacrifices for a handicapped child of others not even related to her. There are innumerable stories like this.

Negroes now have 42,000 churches with 5,200,000 members and 36,000 Sunday schools with 2,000,000 pupils.

* * *

The history of this indomitable progress is one of the supremely reassuring chapters in all the saga of human evolution. Its accomplishment amid inevitably difficult interracial relations and the gradual improvement and constantly growing enlightenment in those relations tell of a past in which both black and white Americans can take high and honorable pride and point to a future of continuing progress.

Charlotte, N. C., News
February 9, 1939

Negro College President Will Speak Here Sunday

The Woodsonian History Club of Second Ward High School for Negroes will present a program in connection with Negro History Week. This program will be given Sunday afternoon at 4 o'clock in the auditorium of the school, J. E. Grigsby, principal of the school, announced.

The guest speaker will be Dr. James E. Shepard, president of the North Carolina College for Negroes, at Durham. Music will be furnished by the high school choral groups and a sextette. The public is invited to attend.

Charlotte, N. C., Observer
February 11, 1939

Negro History Week.

Dr. Shepperd, president of North Carolina College for Negroes, will speak probably on Negro Culture Sunday afternoon at 4 o'clock in the Second Ward High school auditorium. Dr. Shepperd's speech will close the celebration of Negro History Week at Second Ward High and other negro schools which were celebrating the week.

Preparations Under Way For Negro History Week

Preparations are being made by the New York Chapter of the Association for the Study of Negro Life and History for the observance of National Negro History Week, which will take place from February 5th to 12th.

An interesting program is being planned which will consist of a public mass meeting, talk, and membership drive. A feature of the celebration will be a special program which will be broadcast.

The officers of the branch are: Harcourt Tynes, chairman; Gertrude Robinson, secretary; Oris Jones, assistant secretary; James Allen, treasurer; Louise Johnson. There is also a text book committee. During the observance of Negro History Week, programs will be held in the various public schools of the community.

Negro History Week Broadcast Over CBS

The New York Branch of the Association for the Study of Negro Life and History has arranged for C. G. Woodson, director of this organization, to broadcast from Washington, D. C., a Negro History Week message over the Columbia network on February 5, 9:30 a. m., on the program of "Wings Over Jordan." This special broadcast is sponsored by Miss Ruth Allen, a member of the New York branch. The invitation comes from Dr. Glenn T. Settle.

In delivering this message to the country the Director of the Association for the Study of Negro Life and History will thus speak to numbers of persons who call upon him for historical addresses during this season. It is urged that persons thus interested tune in at this hour Sunday morning to hear this message.

This demand for the broadcast is one of the many evidences of the interest in the celebration of Negro History Week and the work of the Association for the Study of Negro Life and History.

Will You Celebrate Negro History Week?

Every Negro teacher in Oklahoma should join in some sort of celebration of Negro History Week beginning February fifth. Because of the state teachers' association conflicting with the week, the period of celebration in Oklahoma has been extended into the next week, giving ample time for the proper type of program to be rendered.

A study of Negro history will not alone help Negroes, it will assist white people in their rapid strides towards brotherhood and accord here in America. When white people mistreat black in this day and hour, it might be said in the language of the Master: "Father, forgive them, for they know not what they do."

Millions of white people live and die assuming that their black brother who labors by their side here in America, never has, and never will make any contribution to civilization and culture. They do not know that all of the known civilization of the light-skinned races now controlling the world has developed since the birth of Christ. Ante-dating this period, and drifting back into the misty centuries, darker people ruled the world and gave this age and hour all of the underpinning of culture we now possess.

What an inspiration it would be to Negro youth to know the glorious past of black folk. It might come as a shock to millions of white people knowing that for centuries white men were held in bondage by black people, and that on the continent of Africa civilization was cradled in the arms of people whom they now despise.

It might shock white people to know that no white race ever constructed an alphabet, and that the first known arrangement of phonetics was devised by black people. Our authority on this is Delafosse, a great French historian, who said in a translation in Portuguese:

"The writing systems fully original have been entirely invented by the black populations of Africa, without any influence from abroad. We know two at least, that of the Vias of the Guiana coast and that of the Bauns of the Central Cameroon perhaps there are others. The fact deserves prominence because, if white men of Semitic race have taught us the writing art, it has not yet been discovered."

Have you heard the joke for years about a "Guinea" Negro. He has always been pictured in America as the lowest type. If one knew the history of this race as Delafosse discloses it, it should be an honor to have such blood coursing in one's veins.

Three books, if placed on the book shelves of every library in America would change the entire conception of people about Negroes. We are going to give the names of these books and the publishers' address, so that during History Week, what we say here will not be lost. Here is the list:

"The African Background Outline", Carter G. Woodson, 1538 9th St., N. W., Washington, D. C.

"Wonderful Ethiopians of the Ancient Cushite Empire", Drusilla Dunjee-Houston, 104 North 15th St.,

Phoenix, Arizona.

"Negroes of Africa", Delafosse, Translated by F. Fligelman, Associated Publishers, Washington, D. C.

What do you know about ancient Ethiopia, the oldest Christian nation? What do you know about the Songhay Empire and the Mossi States? What about Kumbi, Afno and The Manding? No Negro teacher should be without this vast information regarding the black man's glorious past, which is every year being unearthed and presented in book form by the Association for the Study of Negro Life and History, fostering the Negro History Week program.

We trust every Negro teacher in the state will come to the Black Dispatch office during next week's session of the O. A. N. T. and let us show them a half hundred books dealing with Negro life and history, every one of which should be on the shelves of their school and home library. We shall next week print an extended list covering the suggested texts.

The Association for the Study of Negro Life and History is busy every year, with its meager funds, sending its scholars and investigators to the ends of the earth picking up the fragments of history relating to the black man's might and power during those years before the Vandals swept down out of Europe and destroyed the cultural shrines black men had been erecting for endless centuries.

You can help in this task. During History Week hold public programs in school and in church. Arrange to purchase books dealing with Negro history. Make donations of several texts to white libraries and then have the people in your community to raise a fund to be sent to the director of the history drive in Oklahoma. Join in helping to build spirit and inspiration within the hearts and souls of Negro youth.

NEGRO HISTORY WEEK

The celebration of "Negro History Week" which this year falls between February 5 and 12, is designed to acquaint black and white America with the role played by the black men in the development of world culture along with the members of other races.

We ourselves have manifested shocking indifference to our own past and contributions. This unpardonable indifference is not confined to the uneducated, even our highly educated men, our intellectuals have evinced heretofore little or no interest in our ancestral, cultural past. While the unlettered might be excused on grounds of ignorance, with an abundance of authoritative documents made available by the Association for the Study of Negro Life and History, the educated black man who frowns on the historical facts of his own cultural heritage is either a fool or a detractor of the Race.

The participation of the blacks in the evolution of world culture is a fact, not fiction. White historians, more concerned with the preachment of Nordic supremacy than with historical

truth, have conspired to minimize the black man's role in the upbuilding of successive civilizations. Many of them carry their racial antagonism so far as to delete unscrupulously authentic historical documents. But for the scholarly works of our eminent historian, Dr. Carter G. Woodson, most of the incontrovertible evidences of our influences on and contributions to world culture that lay buried in European archives and in American libraries might not have been brought to light. The record of the black man must not be given casual consideration. The movement to acquaint America with our past must be given nation-wide impetus. "We must work persistently toward the goal of offering the American children of both races the same opportunity to study the Negro that they have to study all other peoples of the earth. We must ever emphasize the truth and popularize the truth in order to free men's minds from error and prejudice. In thus keeping before the public what the Negro has thought and felt and accomplished the Race will not become a negligible factor in the public mind."

State Teachers College Starts Dual Program

Combining Observances Of Founders Day And Negro History Week

State Teachers College of Montgomery will begin its joint observance of National Negro History Week and Founder's Day with a special program at the vesper period today at 8 p.m. in Tullibody auditorium and will conclude the week with the annual Founder's Day program Thursday afternoon at 2:30 p.m. when Dr. J. R. E. Lee, president of the Florida A. and M. College of Tallahassee will be the featured speaker.

The first program this evening will also be a joint occasion in that it will be taken of the opening of the 12th annual observance of History Week and of the nationwide memorial tribute to the memory of the late Julius Rosenwald. The Association for the Study of Negro Life and History, with headquarters in Washington, is the sponsor of the week's observance while the Y. M. C. A. division of negro work will sponsor the memorial tribute to Julius Rosenwald in appreciation of his generous encouragement of a building program for the association's work among colored men and boys in a number of cities.

President H. Council Trenholm, who was one of the speakers on the special memorial program held at Chicago in 1932 immediately following the death of Mr. Rosenwald, and who is also one of the 16 members of the executive council of the Association for the Study of Negro Life and History, will make the special address at the vesper services.

Intermediate programs of the week will include the weekly radio presentation on Tuesday night at 9:15 when a special program of tribute to the founders and former presidents will be conducted and the weekly assembly on Wednesday at 11:15 a.m. when the class in negro history will present a special program to the students.

The founder's occasion on Thursday at 2:30 p.m. will offer the opportunity for the alumni, faculty and friends to join in a special tribute to the memory and contributions of the three deceased presidents who guided the destiny of the institution during 47 of its 65 years of eventful history. This program was initiated in 1901 by a sixth grade classroom as a birthday tribute to Prof. William Burns Paterson through the thoughtfulness of Mary F. Terrell who in her 48th year of active service is the veteran member of the faculty and

will make the statement of the occasion at the exercises Thursday afternoon. Since 1921, the program has developed as a schoolwide observance and since 1929, tribute has also been paid to the late Prof. John William Beverly who succeeded Prof. Paterson and was the first colored principal and to the late President George W. Trenholm who directed the institution during the first five years of its new era of expansion and service that became possible through the reorganization of the State's program of public education by the Legislature of 1919.

At the exercises on Thursday afternoon, the favorite hymn of each of these honored presidents will be sung, a composite history of the school with reference to the contributions of each of the three men will be read and the special tribute will be paid by Dr. Lee who had a quite extended professional contact with each of these men during his long period of service as director of the academic department at Tuskegee Institute before his later service in Kansas City and then at Tallahassee where for the past 17 years he has directed a noteworthy expansion in that State's program of education for its colored students there.

Montgomery, Ala. Advertiser
February 5, 1939
INTER-RACIAL WORK
First Quarter, 1939
Attention: Superintendents of Christian Social Relations.

1. If you have not made plans to celebrate "Negro History Week," the second week in February, plan to do so during the month. Let your program be Interracial and Inter-denominational.

2. Include Negroes in planning the "World Day of Prayer," Feb. 24, 1939.

3. Make a study of unification as it effects the Negro church and pass on your findings to your local Negro churches.

4. Begin now to collect materials for Vacation Bible Schools.

5. Plan to send a delegate to Leadership Training School at Stillman in August. Further information will come to you in due time.

6. Write your senators now urging them to support Bill "S419" which deals with Federal Aid for Schools irrespective of race.

7. Select your interracial projects now and follow them through.

Mrs. A. C. Greeson, chairman Interracial Cooperation Alabama Conference.

Birmingham Ala. News
February 7, 1939

NEGRO HISTORY STUDY PRAISED

Course Lauded In Address By

Booker T. Washington, Jr., At School Here

National Negro History Week was inaugurated at Industrial High School today with an address by Booker T. Washington, Jr., son of the founder and first president of Tuskegee Institute, in which he gave high praise to the Birmingham Board of Education for its adoption of Negro history as a course of study.

Observing that many of the white schools here are teaching such courses, Washington expressed regret that more boards of education have not introduced these courses. He paid tribute to A. H. Parker, principal of Industrial High School, and to the faculty and student body for their "fine educational system and team work."

Washington referred to two books on the Negro being studied in local schools, "Up From Slavery," by his father, and a text book on Negro history by Dr. Carter G. Woodson.

Contributions by Negroes in the building of this country and the part they are taking in modern life were stressed by the speaker. Besides those who have helped clear forests, grow forests and build the highways and railroads, he referred to outstanding figures in the fields of literature, science, sports, art and music.

"It is most fitting," he said, "that Negro History Week be observed every year because its purpose is noble and most helpful in the effort to establish higher appreciation of what the Negro is trying to contribute to American history."

Thomasville Ga., Times-Enterprise
February 4, 1939

Thomas County Civic League to Sponsor Negro History Week—

The fourteenth annual celebration of Negro History week, will be observed by the colored people of Thomasville, this has become a national affair, and negroes everywhere are devoting this period to study "Negro Life and History". Strenuous efforts will be made to encourage thrift and industry among the masses, enabling them to reach conclusions that will support the idea that it is not a curse to be identified with the negro race.

The apparent stigma that is hanging over the head of the race is due to the fact of ignorance of the history and accomplishments of seventy-five years of toil unassisted by the greatest teacher of humanity, which is "experienced". Not, that he (the race) had not been trained to work, for there were two hundred and fifty years of servitude upon the shoulder of an uneducated and trained people.

There were four years of toil of this group that furnishes a background for the negro's loyalty to his master, that should forever hold a conspicuous place in the estimation of all thinking people. It is a serious doubt that there could be found upon the globe another race that would have been loyal enough to have remained at home and worked to produce food to support an army that was engaged in a bloody conflict to keep the yoke of bondage about his neck. Working to produce food was not all, but he was loyal to the family that was left in his care, also the property of his master. Not one case of disloyalty does history record.

In sitting forth historical facts, the negative side of negro history should be given a place, so that it will be known what he has not done to reflect discredit upon a nation, no negro bandits, bank robbers, etc.

It is the aim and sincere hope of the sponsors of this program that men will be lead to righteously consider historical facts in connection with reaching conclusions on the progress of the race.

The second aim is that the negro himself may be stimulated to higher endeavors, by learning from his significant record that he is not most despised of men.

He should also cherish the fact, that a most cordial relationship between the two outstanding races in the southland.

And where there is a mutual understanding, there is no room for picking; whatever mistakes have been made, should be used to embellish the future history of the negro history.

The program for the week is as follows—

1. Sunday, February 5, attend church, and hear your minister expound facts about negroes. Those who are not in Sunday school at 9:30, tune in on C.B.S. and hear Carter G. Wood, the founder of Negro History Week.

2. Monday and Tuesday, Feb. 6, a colored picture featuring the life of George Washington Carver, at the "Ritz".

3. Friday, Feb. 10, A play entitled "Ethiopia at the Bar of Justice" eight o'clock p. m. at Douglas High School auditorium.

4. Sunday, Feb. 12, Prof. R. V. Storms, history teacher at Doras High School, will speak on the subject—"In Civilization's Moment" at the F. A. B. church, 3 o'clock p. m.

Civic League local sponsors, G. H. KENNEDY, Reporter

Athens Ga., Banner-Herald
February 5, 1939

Negroes To Observe History Week Starting Here Today

The senior class of Athens High and Industrial School, supervised by Miss M. L. Sapp, negro history teacher, has arranged an interesting program for the week beginning February 5 in observance of Negro History Week.

Following is the program:
Sunday, 3:30 o'clock: Address by Professor C. W. DuVaul, at school auditorium.

Monday: "Present and Future of the Negro Religion: Rev. R. W. Riley, of Rome, Ga.

Tuesday: Optional Panel Discussion among classes.

Wednesday: Negro play by Dramatic Club.

Thursday: Group singing of Spirituals.

Friday: Negro pageant by senior class.

Each school day activity will be held at 10:40 o'clock in the auditorium. The public is extended an invitation to all exercises.

Elizabeth City, N. C., Advance
February 6, 1939

Negro History Week Is Observed At School Here

Negro History Week will be observed at the State Normal School beginning today.

At the assembly hour at 12:10 the instructors and students in the music, English, science, and history departments entertain the students and visiting friends throughout the week.

On Thursday evening at 8 o'clock a literary and musical program featuring the Juba dance and characterizing distinguished Negro authors and composers will be presented.

Prizes will be awarded for the best original short story on Negro life and for the best original poem on Negro life.

The public is cordially invited to attend.

Observe Negro History Week at William-Mary

Race Has Played An Active Role in Securing A Higher Plane of Living, H. P. Jackson Says

By LUTHER P. JACKSON, Ph. D.

RICHMOND, Va. — Students at William and Mary College (white) observed Negro History Week with a chapel program sponsored by the American Student Union Chapter last week with James E. Jackson, Jr., of Richmond, as principal speaker.

During the past week, Mr. Jackson, who is a leader in the Southern Negro Youth Congress, and Tobacco Workers Union, addressed assemblies at Virginia Union University, Phillips Wheatley branch of the YWCA, Virginia Manual Labor School and the Tobacco Workers Industrial Union.

"Frederick Douglass stands in relation to Abraham Lincoln as Thomas Paine to George Washington," declared Mr. Jackson. "The period of our history just prior to the Civil War—the period in which Douglass made his greatest contribution—affords a remarkable parallel to our own time. The hesitating, vacillating, indecisive attitude of the northern states toward the expanding slave power of the southern states, have their modern counterpart in the bewildering conduct of the democratic powers in not yet taking positive, concerted action to stop the aggression of fascism."

"While lecturing in Ireland at a meeting chaired by O'Connell, the Irish nationalist leader, Douglass pointed out that 'so long as chattel slavery exists in the world there will be no security for free labor in any part of the world . . . the spiritual source of the existing oppressive condition of the working men of London and Dublin has its roots in the system of Negro slavery in the United States'. In our own time: so long as slavery or fascism exists in the world the people of the democratic nations can never have that security necessary for their peaceful development."

interests, you now are." "America now stands," declared Mr. Jackson, "in the same inglorious position in relation to loyal democratic Spain that Great Britain stood during the first years of the Civil War. Let us resolve that this historical parallel will not be extended to completion. Lift the embargo against Loyalist Spain as the democratic loving people of England finally forced their government to give aid to our country when we were hard pressed by armed rebellion!"

The history of human society is the story of the struggle for freedom. In common with all people the Negro has shared in this movement. This was true during the Thirteenth, Fourteenth, and Fifteenth Amendments, it has continued since emancipation.

The struggle is still on for complete freedom and integration into full American citizenship. The year 1939 presents this struggle in its highest form. It is raging in the state and federal courts, in the state legislatures, and in the U. S. Congress.

The fight against lynching, the fight for equal educational opportunities, and the fight for equal accommodations on common carriers all represent phases on the struggle for freedom. In the light of these facts it is fitting that an article during Negro History Week touch this vital subject.

The public may think that this struggle is a recent development. To the contrary it is an old activity. The history of the struggle for freedom may be interpreted as an effort by white men to raise the status of the Negro. It is in this light that most of the history in America is written. We take the opposite view, the one that the Negro himself has played an active role in securing a higher plane of living in this country.

HELPED THEMSELVES

The Civil War brought freedom to Negro slaves, but after all this was but the culmination of blows for freedom long before this event—blows which were precipitated in many instances by the Negroes themselves.

The Negro has fought in every war in which our country has engaged. In so doing he has consciously or unconsciously fought for his freedom. Three thousand slaves fought in the American Revolution and three thousand slaves thereby gained their freedom. The first man to spill his blood for American freedom was a Boston Negro, Crispus Attucks. In Virginia, for example, during the following twenty-five years 25,000 Negroes were raised to this higher level.

In the Civil War we have correctly felt that emancipation

was the gift of Abraham Lincoln; the truth is that the Negroes, 178,000 strong, fought on the northern side and did much to bring about the very freedom which Lincoln bestowed. Without this aid, Lincoln once said, the war could not be won. Negroes then, today, must stop saying that they were delivered from bondage by a magnanimous Lincoln. They must say that they helped win their own freedom.

STRUCK FOR FREEDOM

Wars are frequently preceded by insurrections. Long before there was a Civil War in which Negroes could fight with white men for their freedom, they had instigated little rebellions or insurrections of their own in the hope of overthrowing the entire slave system by their own strength.

Slave insurrections usually fail in the sense of attaining their immediate goals; yet they no doubt awakened the conscience of the anti-slavery North and thus hastened on the freedom brought by the Civil War.

Insurrections were the plots of bands of Negroes; individual Negroes made a bid for freedom by running away. This was a most common occurrence. Proof of this statement is to be found in the numerous slave advertisements in the newspapers of the slavery period. They ran away to points near by, and they ran away to distant points, such as Canada.

All slaves were not rebellious and inclined to run away and we must not gain that impression, but many who were not so militant nevertheless sought some way to freedom. A peaceful avenue open to them was manumission, or the legal process by which a master could free his own slave.

Manumission in the eighteenth century was perhaps prompted largely by masters themselves, but from 1800 to 1860 the process was reversed, the slave sought his own freedom. This system by which slaves bought themselves or worked long years to effect their freedom, stands today as one of the greatest achievements of the Negro race.

The silent result of manumission is the following: by 1860, before the Civil War and emancipation, from ten to fifty per cent of all Negroes in Maryland, Delaware, Virginia, North Carolina and



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produced stalwart Negroes to point the way to freedom, so as our day and generation produced leaders to give the Negro race pride, give him a sense of independence, and a sense of his ability.

White America and Negro America today must honor the long line of leaders and movements for freedom represented in this article. In so doing they pay tribute to the upward struggle from which all men have come.

Missouri were free men. As free men many of them were doing the same things as Negroes do today—they operated schools and churches, engaged in business, pursued mechanical trades, operated and owned farms, and enjoyed a normal happy family life.

CREDIT TO ALL

The struggle since emancipation these men contributed to the Freedom came to the Negro part of the Negro's mind. Slavery gave brothers in the South and a larger slavery societies. William Lloyd Garrison, Wendell Phillips, and Lewis Tappan typify this movement, but they were not alone. Their equals are to be seen in such Negroes as Frederick Douglass, Lunsford Lane, David Ruggles, Samuel R. Ward, Henry Highland Garnett, and Charles Remond. By oratory, by travel, and by the press for themselves.

CARNEGIE HALL PROGRAM NOTES NEGRO HISTORY WEEK



As a contribution to the nationwide celebration of Negro History Week, the Thomas Negro Composers Study Group (of Harlem) presented a program of spirituals and African rhythm at Carnegie Hall, under the general title, "Tom-Tom to Cantata." Program was enthusiastically received by a large mixed audience. The group, shown above at Carnegie Hall, is directed by Blanche K. Thomas, of 409 Edgecombe avenue, who appears in center foreground with Joseph A. Thomas, business manager. Guest artists who appeared with the group on the Carnegie Hall program were Penelope Johnson, violinist; Edler Hawkins, narrator, and Foster Mays, drummer.

Lincoln U. Faculty In Negro History Talks Over State

LINCOLN UNIVERSITY, JEFFERSON CITY, Mo.—Lincoln University again this year played a leading role in the observance of Negro History Week throughout the state by platform and radio. The college sponsored not only its usual campus activities but by platform and radio sought to make the people of the state conscious of the Negro's gift to the world. On Wednesday, Miss Sara Spencer of the history department spoke before the high school assembly on the "Contributions of Negro Women". Later that evening, Lorene J. Greene, in a radio address over the local station, KWOS, discussed "The Negro

state. Miss Sara Spencer, instructor in history spoke at the Second Baptist Church on Sunday morning and graphically portrayed the role of Negro women in the establishment of American democracy. On the same evening Miss Gertrude Whitley, a senior student of the University, held the close attention of the same congregation by recounting the religious development of the Negro.

Other teachers served as media for carrying the message of Negro achievement to outlying communities. Mrs. Hazel Teabeau of the English department, on Friday February 10 addressed the teachers and students of Douglass High School of Columbia, Missouri, on the vital subject: "Let Us Live Think, and Act Like Freeman". Mr. Hadley Hartshorne, instructor of chemistry and mathematics in the Lincoln University High School, performed a similar mission at Fulton, and Dr. Kildare, professor of physics, narrated the achievements of the Negro in science and mechanics to the teachers, students and townspeople of Fulton, Missouri.

Especially busy was Lorenzo J. Green of the history department. Beginning on Sunday, February 5 Mr. Greene addressed a monster meeting at the Senate Avenue Y. M. C. A. in Indianapolis. Immediately following this address, he spoke to the Intercollegiate Club

of the same city on "Fascism and the Negro". On the next day, he addressed 2,500 students and teachers of Crispus Attucks High School of the same city, following this with a talk before the Monday Luncheon Club on "Present Day Problems of the Negro". On Tuesday evening, Mr. Greene spoke to the teachers, pupils, and townspeople of Pacific, Missouri, at the B. F. Allen School. Wednesday evening found him at Lincoln High School in Sedalia, Missouri, pointing out the need for Negro history in the public schools. On Friday, Mr. Greene appeared before the teachers of Kansas City, Kansas and Kansas City, Missouri at Western University, where he set forth the efforts of Touissant L'Ouverture in the winning of Haitian independence. His itinerary was brought to a close on Sunday afternoon, February 12, when, before the teachers and students of Western University, he spoke on the subject: "The Need, Value and Effects of Negro History".

All in all, Lincoln University is taking a larger part than ever before in the vital work of disseminating Negro History among the people of the state. Efforts are now being made to raise the quota of \$40, assigned to Missouri as its part in keeping alive the important work of the Association for the Study of Negro Life and History.

Handwritten notes:
 1936-1937
 Party Affiliation
 1938